REPORT RESUMES

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TEAM TEACHING ENGLISH ACROSS GRADE LINES USING SELECTED ABILITY GROUPS AND A THEME-ORIENTED CURRICULUM.

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BEND SENIOR HIGH SCHOOL, ORE.

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AN EVALUATION OF AN HONORS ENGLISH TEAM TEACHING PROGRAM WAS REPORTED. THE PROGRAM, DESIGNATED AS A SPIRAL CURRICULUM, WAS ADMINISTERED TO SENIOR HIGH SCHOOL HIGH ABILITY STUDENTS. RESULTS WERE EVALUATED IN TERMS OF (1) STUDENT ACHIEVEMENT IN READING AND WRITING, (2) CHANGES IN STUDENT ATTITUDES AND PARTICIPATION IN GROUP DISCUSSIONS, (3) STUDENT REACTION, (4) PARENT AWARENESS AND REACTION, (5) TEACHING STAFF IMPRESSIONS, AND (6) FUNCTIONAL EFFECTIVENESS OF THE PROGRAM. TABLES OF STATISTICAL DATA COLLECTED AND FINDINGS WERE APPENDED WITH INFORMATION ON MEASURING DEVICES, A STUDENT OPINION POLL, A STRUCTURED PARENT INTERVIEW, AND A 158-PAGE SUPPLEMENTARY TEXT CONTAINING 24 LITERATURE SELECTIONS FOR THE HONORS PROGRAM. (WN)

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S-158

AN EVALUATION
OF THE
BEND SENIOR HIGH SCHOOL HONORS ENGLISH TEAM TEACHING PROGRAM

prepared jointly by

The Teaching Team

Norman Bethany, Team Leader and Chairman of the English Department
Mrs. Laurie Smith
Miss Jean Oyler

The Bend Senior High School Administration

Ray Talbert, Principal
Larry Dale, Vice-Principal
Robert Stoltz, Director of Guidance

The University Consultant Staff

Dr. Frank Farner, Associate Professor of Education, University of Oregon
    Director in charge of the evaluation study
Dr. Lloyd L. Lovell, Associate Professor of Education, University of Oregon
Dr. J. Patrick Wescott, Research Assistant, Bureau of Educational Research, University of Oregon

Bend, Oregon August, 1965

U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
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TEAM TEACHING ENGLISH ACROSS GRADE LINES USING SELECTED ABILITY GROUPS AND A THEME-ORIENTED CURRICULUM

Cooperative Research Project No. S-158
Project Director - R. E. Jewell

FINAL REPORT

prepared jointly by

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August 1965

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Chapter I

Introduction

In order to properly set the stage for the description and evaluation of the Bend Senior High School Honors English Team Teaching Program upon which this report is focused, it is necessary to first include three introductory statements:

1. The concept and intent of team teaching
2. The setting of the Bend community
3. Characteristics of Bend Senior High School

A. The Concept and Intent of Team Teaching

One does not "receive" an education, he becomes educated through processes of active, often fierce engagement with the tasks of acquiring information and examining and choosing beliefs, perspectives and preferences. Traditionally, educational establishments have perforce concentrated upon the acquisition of information; they have had to assume the active involvement of the learner and they have had to rely upon the faith that the acquiring of knowledge is always accompanied by the simultaneous process of exploring and selecting values and orientations.

Team teaching is one method of capitalizing on the resources of the educational establishment to make more likely the accomplishment of all of the goals of becoming educated. In a typical team teaching procedure several teachers, possessing among them the several skills required for accomplishing all of their instructional objectives, share the total task of instruction. Each teacher concentrates upon the objectives for which he has the greatest talents, interests and other resources. Duplication of teacher effort is minimized, and each teacher can lead from strength within the team.

Often, team teaching procedures include the dividing of objectives into those that can be best met through small-group activities, and those which operate efficiently with large groups of students. For the imparting of information, large group methods are efficient. For other objectives, however, small instructional groups are advantageous. Among the objectives for which small group procedures seem uniquely effective are the following:

1. The teacher's accurate appraisal of the individual student, and his using the appraisal process, with the student, to foster effective learning.
2. The student's intimate examination of alternative perspectives, interpretations and conclusions of judgment, tastes and standards.
3. The individual interests, difficulties and desires of the students can be accommodated through the active involvement of the student in the learning.
4. Students can come to know the teacher personally as a fellow inquirer.

B. The Setting of the Experimental Program

Bend is the largest population, commercial, recreational and entertainment, cultural and educational center in the vast area known as Central Oregon. Flanked on the west by the ever-visible majestic peaks of the Cascade Range, the city dominates a plateau on the banks of the Deschutes River. The city belied the national and state trend toward population migration to the metropolitan centers by actually demonstrating a population increase between 1955 and 1960. This feat was not accomplished by any other population center in Eastern Oregon.

The rich grazing land surrounding the city support large herds of prize cattle. Some lumbering is conducted amid the Ponderosa Pine forests of the eastern slope of the Cascades and in the Ochocho Mountains to the east. Bend is a major highway and rail transportation center. In winter months some of the finest skiing in Oregon is available in the Cascade foothills. The summer recreational offering is equally popular. The city serves as an important tourist Mecca in summers because of its position at an intersection of important east-west and north-south highways.

The schools of Bend are operated by a unified district which serves some, but not all, of the logical service area. The district has undergone some reorganization in the past decade and as population increases, the need for continuing study of district reorganization will remain.

Bend schools have acquired a reputation for experimentation. In 1962 the Bend schools were the subject of a unique visitation and evaluation by the Oregon School Study Council.[1] More than any other non-metropolitan district in Oregon, Bend has experimented with flexible scheduling in the high school.

Education of young adults in a community college was pioneered in Oregon by Central Oregon Community College. This institution was established in 1947, far ahead of normal public demand and acceptance in rural and semi-rural areas of the Northwest. After many years of sharing facilities with the high school, the community college in 1964 occupied a splendid new campus on a prominence west of the city with an unparalleled view of the Cascades. The taxing district for the community college also includes the neighboring (and rival) towns of Redmond, Prineville and Madras.

The public image of Bend in the field of public education is the result of the progressive unified district and the creation and growth of the community college. With this background it is not surprising that Bend is the location of the experimental program in team teaching at the secondary level which constitutes the topic of this report.

C. Unique Characteristics of Bend Senior High School

Although every high school considers itself to be unique, Bend Senior High School can lay more valid claim to such a distinction than most secondary schools. This fact is particularly noteworthy since the school is located in a semi-rural location remote from the usual sources of experimentation and innovation.

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[1] "A Report of the Evaluation of Student Self-Direction, Honors, Programs and Flexible Scheduling in the Bend Senior High School", Oregon School Study Council Bulletin. Vol. 6, No. 3, Sept. 1, 1962.

Staff and student body. Bend Senior High School enrolls approximately 1,000 pupils in grades ten through twelve. The instructional staff numbers forty-seven, and the administrative staff consists of the principal, two assistant principals, and the dean of students. Two full-time counselors and a director of guidance comprise the counseling staff. Clerical aides and lay readers are utilized in most academic areas. The school district employs several personnel who provide assistance to the high school faculty: a director of audio-visual materials, a director of special education, an athletic director, a coordinator of music instruction, and a coordinator of art instruction.

Profile of staff and student body. The typical median test performance for Bend Senior High School students on standardized intelligence tests is approximately 105. Performance on standardized achievement tests also places the student mean scores above the average of the national school population.

The program. Bend Senior High School has a tradition of curricular innovation. The present modularly-scheduled program evolved from organizational changes begun in 1959. Features of the program include student self-direction, ability grouping, large-small group instruction, team teaching, and independent study. The recently completed school year was the first year in which the school was entirely modularly scheduled. This was accomplished by utilizing the computer scheduling process developed by Stanford University.

Student self-direction and independent study. Most classes are scheduled for approximately four hours of instructional time per week. Students, then, typically have a minimum of one hour independent study time for each course per week. During this time they may do several things: they may go to the cafeteria for relaxation, to the library for reading or research, to a study center for quiet individual or group study, to unoccupied classrooms, to a social studies-language arts resource center, to confer individually with teachers; or, with parental permission, they may leave the campus. Students are responsible for their conduct and for determining how they will use this time. Teachers, therefore, have little direct supervision of students in the halls, the cafeteria, or the parking lot. The objectives of student self-direction are as follows:

1. to provide an opportunity for students to develop a greater sense of responsibility for their conduct and study habits.
2. to provide greater opportunity for students to make and carry out their own decisions.
3. to provide an environment whereby the student is better prepared to meet the demands of society after leaving school.
4. to provide an atmosphere whereby tensions are released, resulting in a decrease of disciplinary problems.
5. to provide for better student morale and increased pride in school and self.
6. to develop leadership among a larger number of students.
7. to provide the student council with a setting in which leadership techniques can be more effectively and practically utilized.
8. to provide for study situations that permit students to discuss and study in groups.
9. to provide for better utilization of staff by permitting teachers to assume professional rather than monitorial duties.
10. to provide a framework whereby the school schedule can become more flexible, resulting in increased opportunities for quality education.

Modular scheduling. Classes are scheduled according to the instructional desires of the teachers. Bend Senior High School employs a twenty minute module of time for twenty-four modules per day. The modular schedule permits organization of instructional periods from one to six modules per meeting. In breaking with traditional concepts of scheduling, teachers employ flexibility in determining how often a class should meet each week and the duration of each meeting.

Large-small group instruction and ability grouping. A number of classes are organized by utilizing large-small group instruction and team teaching. Large groups range from sixty to two hundred pupils, while small groups range in size from six to fifteen pupils. Teaching teams comprised of two or three teachers are utilized to capitalize upon the various interests and talents of the team members. Students, generally, are grouped in academic classes according to their abilities in each subject. That is, a student may do well in English but poorly in mathematics. He is assigned to classes accordingly.

Students and faculty alike are perhaps more open to change than they possibly would be in a school conditioned by tradition. The faculty-student relationships seem to be more open, frank, and natural than one would find in most high schools. Certainly, from the teacher's standpoint, the atmosphere is challenging and engaging.

Chapter II

The Design Of The Team Teaching Program

A. Rationale

The request for funds from the United States Office of Education was made in order to test the hypotheses that:

1. Grouping intellectually bright students by grade levels is not necessary nor psychologically sound. Sophomore students can learn as well with seniors as with other sophomores. Chronological grouping has been used traditionally because of convenience and erroneous notions of how people learn.
2. High schools can establish large groups of students for team-teaching instruction by organizing groups across grade levels. Small high schools, then, can utilize large-small group instruction and team teaching.
3. Literature can be taught effectively using a thematic approach allowing diversity in the selection of literature, thereby developing and integrating concepts that would otherwise be fragmentary.
4. Team teaching provides greater opportunity to utilize the talents, experience, and interests of the individual team members. Thus, students benefit from the knowledge of three teachers.
5. Small group instruction affords better opportunity for students to develop communicative skills while interacting with other group members and the instructor. Small group instruction, properly organized, provides for the arguing of ideas, not personalities.

B. Origin of the Idea

During the winter of 1963-64, the three teachers then teaching Honors English at Bend Senior High School began to explore the possibilities of team teaching these high-ability students. Since the numbers were too small to permit the assignment of two or three teachers to a single grade level, the principal suggested that the teachers consider a non-graded situation. By February, 1964, the teachers had met several times with the principal and the assistant principal, and it was decided to look for funds to be used in developing the program.

C. Organization of the Team

Of the three teachers who had originally discussed the idea of team teaching across grade lines, two became members of the team. The third had decided to return to school to complete his master's degree; and the administration sought to hire a new teacher to fill his position, rather than using a teacher already on the staff, none of whom had expressed a desire to work on the program. Jean Oyler, a beginning teacher, was hired specifically for the team. She expressed interest in working with a teaching team, and her qualifications indicated that she would be effective with honors students. Of the other two teachers, Norman Bethany was selected as team leader because of his six years teaching experience and his academic training, which included a master's degree. The third teacher, Laurie Smith, joined the team with two years teaching experience (one with Honors English) and several hours of graduate credit, most of them in English. These three teachers appeared to be more keenly interested in team teaching than were other members of the English department; and since they were already involved in the honors program, it seemed logical that they should be the members of the pioneer English team.

During the summer of 1964, these three teachers worked together for eight weeks to develop the content and structure of the course. They were advised by three consultants, who worked with the team for periods of from two to five days: Mrs. Peggy Lutz, chairman of the Oregon Advanced Placement Council for 1964-1965, who is a teacher of Advanced Placemen English at Springfield High School, Springfield, Oregon; Dr. William Prince, Professor of English at Pacific University , whose field of specialization parallels the course content of the first year of the program; and Mrs. Marjorie Nelson, Assistant Professor of English at Portland State College, one of whose principal interests is the instruction of secondary teachers in the teaching of composition. The team also worked for one week with Mrs. Lori Rich, head of the English Department at Bend Junior High School, attempting to coordinate the programs of the junior and senior high schools in order to better prepare the students in the Honors English program. Also during this time, the team members prepared lectures, study guides, tests, audio-visual materials, and reading and writing schedules for the year.

D. Selection of Students

Approximately 130 students were selected to participate in the program. These students were in the tenth, eleventh, and twelfth grades. Selection criteria included past grades, achievement and scholastic ability test performance, interest, and teacher recommendation. Generally speaking, this group would be included in the top ten to fifteen per cent of the Bend school population. A few students not meeting this last criterion were accepted because of strong teacher recommendation and/or student interest.

E. Instructional Schedule

Students met for two forty-minute large group presentations each week. Small group sections consisting of a maximum enrollment of fifteen students met twice weekly for one hour. Specific provision for independent study was made by having a smaller amount of structured class time than would be found in a traditional schedule. This allowed instructors to meet individually with students to ascertain progress and to assist with educational problems. Students utilized this time for reading and research.

Both large and small group instruction ignored grade lines, and no attempt was made to achieve grade level balance in the small groups.

F. Content of the Instructional Program

Honors English is a three-year program, designed to be taught in three rotating blocks of time, each block comprising one year (see Table II.F.1). Each year's course is independent of the ones preceding and following it, although the three-year sequence is designed to give the student a well-rounded background in literature. Thus, a student entering the program as a sophomore when Block II is being taught will study Block III as a junior and Block I as a senior. The literature chosen for study was selected from the greatest writings of all cultures and civilizations. Emphasis was on a thematic approach to the study of literature, rather than on chronology, although a roughly chronological outline was followed for the sake of convenience and representative coverage. Selections, then, were chosen for their related themes as well as their literary merit.

Each student was provided with a textbook for the year -- which he was allowed to keep -- consisting of mimeographed selections from works not studied in their entirety (see Appendix A). In addition, each student purchased paperback editions of works to be studied in depth (see Table II.F.2).

At the beginning of the year, students were given a timetable and syllabus of the entire year's course of study, along with a schedule of writing assignments (see Table II.F.3). Typically, the principal large group presentation was made on Monday, and the small group sessions during the week discussed the material presented in the large group. Compositions, which were written every week, were expository and were closely related to the literature being studied (see Table II.F.4). Critical reviews of selected fiction, chosen from an accepted reading

Table II. F.1

HONORS ENGLISH -- COURSE OF STUDY

BLOCK I

I. Greeks and Romans
   A. Mythology
   B. The Odyssey
   C. Drama
      1. Aristotle -- from Poetics
      2. Sophocles -- Oedipus the King
      3. Euripides -- Medea
   D. Philosophy
      1. Marcus Aurelius -- from Meditations
      2. Plato -- Apology
   E. Plutarch -- from Lives
   F. Latin poetry
      1. Catullus
      2. Horace
      3. Ovid
      4. Martial
      5. Juvenal

END OF FIRST SEMESTER

II. Biblical and Middle Eastern Literature
   A. Bible -- selections
   B. Koran -- selections
   C. Code of Hammurabi
   D. Rubaiyat of Omar Khayyam
   E. The Prophet

III. Early English Literature
   A. Beowulf
   B. Ballads
   C. Sir Gawain and the Green Knight
   D. Malory -- Morte d'Arthur

IV. Italian Renaissance Literature
   A. Boccaccio -- The Decameron
      1. The First Day
      2. The Fifth Day, Ninth Tale
   B. Petrarch -- sonnets

V. Chaucer
   A. Introduction
   B. General Prologue
   C. Wife of Bath's Prologue and Tale
   D. Pardoner's Prologue and Tale
   E. Nun's Priest's Tale

Table II. F.1 (continued)

BLOCK II

- I. Sixteenth and Seventeenth Century Literature
  - A. Introduction to poetry
  - B. Poetry
    - 1. Spenser
      - a. June Eclogue, Shepheardes Calender
      - b. Canto I, Book I, The Faerie Queene
    - 2. Shakespeare -- sonnets
    - 3. Donne -- sonnets
    - 4. Herrick, Marlowe, and Raleigh -- lyrics
    - 5. Milton -- lyrics
  - C. Introduction to drama
  - D. Drama
    - 1. Jonson -- The Alchemist
    - 2. Shakespeare -- Hamlet
  - E. Prose
    - 1. Machiavelli -- from The Prince
    - 2. Bacon -- essays
    - 3. Montaigne -- essays

END OF FIRST SEMESTER

- II. American Transcendentalism
  - A. Emerson -- essays
  - B. Thoreau -- Walden

- III. Eighteenth Century Literature
  - A. Pope -- The Rape of the Lock
  - B. Blake -- lyrics
  - C. Swift -- "A Modest Proposal"

- IV. Utopia in Philosophical Literature
  - A. Utopia and Plato's Republic
  - B. More -- Utopia
  - C. Swift -- from Gulliver's Travels
  - D. Jefferson -- Declaration of Independence
  - E. Voltaire -- Candide
  - F. Rousseau
  - G. Marx and Engels -- Communist Manifesto

Table II. F.1 (concluded)

BLOCK III

I. Nineteenth Century English Poetry
    A. Romantics
        1. Wordsworth
        2. Coleridge
        3. Keats
    B. Victorians
        1. Browning
        2. Tennyson
        3. Arnold
        4. Housman
        5. Kipling
        6. Hopkins
        7. Hardy
        8. Owen

II. American and Continental Literature
    A. Hawthorne
        1. "Rapacini's Daughter"
        2. "The Minister's Black Veil"
    B. Poe
        1. Selected poems
        2. Short stories
    C. Dickinson
    D. Whitman
    E. Chekhov
    F. Conrad
    G. Twain
    H. Tolstoi

END OF FIRST SEMESTER

III. Twentieth Century Literature
    A. Verse
        1. Yeats
        2. Eliot
        3. Frost
        4. Cummings
    B. Drama
        1. Shaw -- _Man and Superman_
        2. Albee
            a. _The American Dream_
            b. _Zoo Story_
    C. Prose fictions
        1. Joyce -- short stories
        2. Lawrence -- short stories
        3. Steinbeck -- _Of Mice and Men_
        4. Hemingway -- short stories
        5. Faulkner -- _The Bear_
        6. Golding
        7. Welty -- short stories

Table II. F.2

HONORS ENGLISH

TEXTBOOKS

Homer. The Odyssey. E. V. Rieu, trans. Baltimore: Penguin Books, 1946.

Robinson, C. G., ed. An Anthology of Greek Drama. New York: Holt, Rinehart and Winston, 1955.

Beowulf. Burton Raffel, trans. New York: Mentor, 1963.

Sir Gawain and the Green Knight. James L. Rosenberg, trans. Holt, Rinehart and Winston, 1959.

Chaucer, Geoffrey. Canterbury Tales (Dual-Language). A. Kent Hieatt and Constance Hieatt, eds. New York: Bantam Books, 1964.

Table II. F.3

HONORS ENGLISH -- SCHEDULE

Sept.	14-18	Orientation
	21-25	Mythology
	28-2	*Odyssey* (Books 1-12)
Oct.	5-9	*Odyssey* (Books 13-24)
	12-16	Introduction to Greek drama
	19-23	*Oedipus*
	26-30	*Oedipus*
Nov.	2-6	*Medea*
	9-13	*Medea*
		END OF FIRST NINE WEEKS
	16-20	Marcus Aurelius
	23-25	Plato
	30-4	Plato
Dec.	7-11	Aristotle
	14-18	Plutarch
	21-23	Catullus
Jan.	4-8	Horace
	11-15	Ovid
	18-22	Martial and Juvenal
	25-29	Semester examinations
		END OF FIRST SEMESTER
Feb.	1-5	Bible, Code, Koran
	8-12	Bible, Code, Koran
	15-19	*Rubaiyat*
	22-26	*The Prophet*
Mar.	1-5	*Beowulf*
	8-12	*Beowulf*
	15-19	Ballads
	29-2	*Sir Gawain*
Apr.	5-9	Malory
		END OF THIRD NINE WEEKS
	12-16	*Decameron*
	19-23	Petrarch
	26-30	Introduction to Chaucer
May	3-7	"General Prologue"
	10-14	"Wife of Bath's Prologue and Tale"
	17-21	"Pardoner's Prologue and Tale"
	24-28	"Nun's Priest's Tale"
June	1-4	Chaucer
	7-11	Semester examinations
		END OF SECOND SEMESTER

Table II. F.4

HONORS ENGLISH - COMPOSITION SCHEDULE AND SAMPLE TOPICS

Oct.	12-16	Composition
	19-23	Book review
	26-30	Composition
Nov.	2-6	Composition
	9-13	Reading reports
		END OF FIRST NINE WEEKS
	16-20	Composition
	23-25	Book review
	30-4	Composition
Dec.	7-11	Composition
	14-18	Composition
	21-23	Book review
Jan.	4-8	Composition
	11-15	Composition
	18-22	Reading reports
		END OF FIRST SEMESTER
Feb.	1-5	******************
	8-12	Composition
	15-19	Book review
	22-26	Composition
Mar.	1-5	Composition
	8-12	Composition
	15-19	Book review
	29-2	Composition
Apr.	5-9	Reading reports
		END OF THIRD NINE WEEKS
	12-16	Composition
	19-23	Rough draft due
	26-30	Book review
May	5	Research paper
	10-14	Composition
	17-21	Book review
	24-28	Composition
June	1-4	Reading reports

Table II. F.4 (continued)

SAMPLE COMPOSITION TOPICS

1. "Character determines incident; incident illustrates character." Write a well-organized essay evaluating this statement through a discussion of one character from each of the two complete works we have studied (the Odyssey and Oedipus the King). Do more than reveal plot.

2. A. "How terrible is wisdom when it brings no profit to the that's wise."
   B. "What man on earth wins more of happiness than a seeming and often that turning away."
   C. "Troubles hurt the most when they prove self-inflicted."
   D. "Count no mortal happy till he has passed the final limit of his life secure from pain.

   Discuss the attitudes toward wisdom and happiness presented in Oedipus and their parallels in the attitudes of men today.

3. Determine the psychological progression in the character of Oedipus and analyze this progression.

4. "It is curious that the plays we revere century after century are the tragedies. In them, and in them alone, lies the belief in the perfectibility of man."
   Defend or deny this statement, supporting your position with evidence from one or more tragedies which you have read.

5. A. List the philosophical terms on a separate sheet of paper in the order in which you agree with them, proceeding from those with which you most strongly agree to those with which you most strongly disagree.
   B. Write a well-developed essay which states a philosophy of life with which you agree. Use the terms you have learned, and avoid the first person.

6. Compare the portraits of Julius Caesar in any two works of literature (Plutarch, Suetonius, Shakespeare, Shaw, Caesar). Analyze the character of the man, rather than just recounting his exploits. Be sure to identify your sources.

7. A noted communist thinker has said, "Religion is the opiate of the people." Assess this statement, in the light of your study of religious literature, presenting arguments both in agreement and in opposition to the writer's position.

8. How does the epic Beowulf support the theory that the Anglo-Saxons "...had not achieved political unity and they still felt and acted according to instincts that were the result of immemorial racial experience" even though Christianity was widespread?

Table II. F.4 (concluded)

9. Compare and contrast Beowulf and the Odyssey as examples of the true epic form.

10. Vale from Carthage (Spring, 1944)

I, now at Carthage. He, shot dead at Rome.
Shipmates last May. "And what if one of us,"
I asked last May, in fun, in gentleness,
"Wears doom, like dungarees, and doesn't know?"
He laughed, "Not see Times Square again?" The foam,
Feathering across that deck a year ago,
Swept those five words -- like seeds -- beyond the seas
Into his future. There they grew like trees;
And as he passed them there next spring, they laid
Upon his road of fire their sudden shade.
Though he had always scraped his mess-kit pure
And scrubbed redeemingly his barracks floor,
Though all his buttons glowed their ritural-hymn
Like cloudless moons to intercede for him,
No furlough fluttered from the sky. He will
Not see Times Square -- he will not see -- he will
Not see Times
    change; at Cartnage (while my friend,
Living those words at Rome, screamed in the end)
I saw an ancient Roman's tomb and read
"Vale" in stone. Here two wars mix their dead:
    Roman, my shipmate's dream walks hand in hand
    With yours tonight ("New York again" and "Rome"),
    Like widowed sisters bearing water home
    On tired heads through hot Tunisian sand
    In good cool urns, and says, "I understand."
Roman, you'll see your Forum Square no more;
What's left but this to say of any war?

A. Is the structure of the three opening sentences justifiable in this particular poem? Give reasons for your answer.
B. Why do the three place names -- Carthage, Rome, and Times Square -- create the particular emotional effects present in this poem?
C. Interpret each of the following portions of the poem so as to show how it contributes to the effectiveness of the poem as a whole:
    (1) Wears doom, like dungarees
    (2) ... they laid
        Upon his road of fire their sudden shade
    (3) No furlough fluttered from the sky
    (4) Living these words
    (5) Like widowed sisters
D. To whom does I refer in line 26? What is it that is understood?
E. To how much may this refer in the final line of the poem?

list, were written each month. Supplementary reading in fields related to the area of study was reported each grading period (see Appendix B). Objective tests over all content were administered periodically. Samples of objective test questions are presented in Appendix C.

Grammar and composition were taught in conjunction with the students' own writing. Composition clinics were conducted periodically during large group sessions; these were centered around problems encountered by large numbers of students, such as punctuation, the organization of an expository theme, and the mechanics of a research paper. Principally, however, grammar was taught in the small groups.

The English Department at Bend Senior High School employs two lay readers, who read student compositions and mark mechanical errors. These readers are highly qualified women, both of whom are college graduates with majors in English. They were selected by a process of careful testing and screening. Through their comments, written on a cover sheet and returned with the marked papers, teachers on the Honors English team were enabled to plan lessons on grammar, spelling, and punctuation which reflected the students' needs.

Chapter III

Design Of The Evaluation Study

A. Introduction

Bend High School, like any other, lists as objectives of its educational program the realization of the highest potential of its students in several realms: intellectual, social, physical, emotional and moral. It was toward this goal that the initiation of the Honors English Program was directed as a means of exhorting the more capable students to study a type and level of English content significantly different from and more challenging than the traditional program.

The Honors English Program of the Bend High School has several objectives. Among them are, of course, the effective acquainting of the students with the literature and the grammar of the English language. The aiding of students to formulate and clarify their own interpretive judgments is another. The students' improved capacity to relate the lessons of language to their own personal lives is a third. And the increasing of the students' excited engagement in learning is a fourth.

Typical achievement tests were employed to ascertain the increase in achievement in reading and writing, and a presentation of the findings from this analysis opens Section IV. However, increased academic achievement is only one of several anticipated results of the Honors English Team Teaching Program.

If students have been helped to apply critical standards of evaluation and interpretation within a tolerant, mutually explorative environment, students should emerge from the course less dogmatic, and more assured about their own perspectives. They should participate more freely in the group examination of subject matter.

From the beginning it was recognized that an element of danger existed in that some of the values of the traditional English curriculum might be lost. The experimental program was then directed toward specific goals, and was not experimentation for the sake of experimentation.

In the design of the evaluation program attention was directed toward measurement of a variety of attainments, attitudes, perceptions and opinions which would serve to describe how well the program had met its goals and avoided its pitfalls. The evaluative design was the joint work of the team, the administration and the evaluation consultant team from the University of Oregon. Seven relatively distinct evaluation devices and procedures, in three categories, were selected for use as follows:

Table III. A.1. Categories and Types of Evaluation Segments.

Normative Measurements

1. Standardized achievement tests in reading and writing
2. Student attitude scales
3. A measurement of the amount of student participation in class discussions

Interviews

4. Parents
5. Students

Perceptions of Participants

6. Teaching team members
7. Administrators

B. General Design of the Evaluation

In many studies of the effect of experimental programs in education, control groups are formed or selected for the purpose of comparison with the experimental group. In the present study no control group was available or obtainable. The student group in the team teaching program represented 100% of the upper third in ability and achievement in the Bend Senior High School. Similar ability-achievement groups could have been identified at the neighboring high schools in Redmond and Prineville, but they would not have served well as control groups for the following reasons:

a. The socio-economic and educational attainment characteristics of the communities of Redmond and Prineville differ from those of Bend.

b. The program of instruction in the two neighboring high schools would not be at all comparable to the traditional English program previously offered in Bend. Furthermore, the other high schools are markedly smaller so that it would have been necessary to use both and thereby, introduce still more variation in the program.

c. Similar achievement and attitudinal tests would not be available and permission to administer them (pre and post test) would be difficult, if not impossible, to obtain.

The possibility of using previous years upper ability achievement group at Bend was considered. But again availability of similar appropriate measures would not be present. Also, in order to preclude some individuals being in both groups, it would have been necessary to use the 10th, 11th and 12th grades in the fourth preceeding year.

It is for these reasons that no control group was employed. Appraisal of the effect of the program on the attributes measured by the measurements to be presented in Chapter IV will be stated in terms of their relation to expected gain from a year's study. The effects on student attitudes will be interpreted heuristically without excessive regard for normative data.

Pretests and post tests on the achievement test and on the three attitude measures were obtained on all students enrolled in October and May. The resulting N was 110 after elimination of students for whom both measurements were not available. The deadline for the evaluation report was extended to permit the post-testing to be delayed until May and, thereby, maximize the duration of the experimental period.

C. Details of the Evaluation Segments

Careful attention was given to the selection or development of appropriate instruments to measure the evaluation dimensions included in the study. In some cases this constituted selection of scales or tests from the literature while in other cases it was necessary to develop instruments.

1. Normative measurements. Four instruments were selected to measure student achievement and attitudes and a technique was developed to measure student participation.

    a. Achievement testing. The STEP reading and writing tests were selected as appropriate indicators of the achievement levels associated with the goals of the Honors English Program. Both tests were administered to all of the students in the team in October, 1964 and again in May 1965. Raw scores were converted to standard scores for the statistical analyses presented in Section IV.

    b. The Rokeach Dogmatism Scale.[1] The scale measures the inflexibility of one's commitment to attitudes, prejudices and opinions Stated positively, it measures one's openness to changing his opinions in the light of relevant information and experience. (A copy of the Rokeach Scale is contained in Appendix D)

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[1] Rokeach, Milton, The Open and Closed Mind. New York: Basic Books, 1960, pp.

c. The Taylor Manifest Anxiety Scale.[2] This device estimates the extent to which an individual's anxiety will interfere with his effective functioning in a given situation. (See Appendix E)

d. The Student Opinion Poll. Student enthusiasm for the English Honors Program and for the opportunities for learning in the school as a whole were assessed in two ways within the school setting. All students in the Program were asked to complete the Student Opinion Poll developed by Getzells and Jackson.[3] This opinionnaire measures the extent of student satisfaction with the school resources and with his own perceived access to these resources as they relate to his own educational goals. Students in the Program can be compared with other students whose attitudes and satisfactions have been reported in the several normative studies employing the SOP. (See Appendix F)

e. The Participation Study, a student participation observation technique. One of the objectives of the Program is to teach effective skill in interpersonal communication. One measure of this skill is the observation of the extent to which a member of the group actively participates in the shared activities of the group. A team of observers, students in an experimental psychology course at Central Oregon Community College, systematically recorded their observation of the relative participation of each member of each of three selected discussion groups. The three selected groups were subjected to one of three experimental procedures during the duration of a semester. In one group, a school counselor instructed the actual student group leaders, outside the group meetings, in methods of encouraging the least participant group members to increase their involvement with their group's activities. In another group, the discussion leader (a member of the teaching team) used typical social reinforcement techniques in encouraging greater participation of the least-involved group members. The third group was conducted in ordinary fashion, serving as a control on the effectiveness of the counselor or teacher efforts to increase the group participation of the reluctant members. A rank ordering of member participation in each of the three groups is compared with initial rank ordering to determine whether the members have changed in their relative participation.

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[2] Taylor, Janet A., "A Personality Scale of Manifest Anxiety", Journal of Abnormal and Social Psychology, 1953, 48, 285-290.

[3] Getzels, Jacob W. and Jackson, Philip W., Creativity and Intelligence. New York: John Wiley and Sons, 1962, pp. 261-269.

2. Interviews. Two interview programs were conducted: Parents and students.

   a. Parent Attitudes and Perceptions. As another aspect of the evaluation of the program being offered in the Bend High School, the evaluation team determined to probe the parents' opinions of and attitudes toward the program being offered. Early in the spring of 1965, the team traveled to Bend to meet with counselors and members of the English teaching team. Out of this meeting came an interview schedule to be used for the structuring of the interviews with the parents. This schedule, shown as Appendix G, included both closed- and open-ended questions. At this time, a professor of Sociology at Central Oregon Cummunity College[4] was contacted with the aim of enlisting the assistance of a group of his students to do the actual interviewing of the parents. Through his help, a group of twelve students, ranging in age from twenty to forty-five years, was organized.

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[4] Roy L. Sailer

Upon completion of the interview schedule, members of the evaluation team again met with the group of students for the purpose of explanation of interview techniques and coaching in the use of this particular schedule. After determining that the interviewers were not personally familiar with the parents, eight to ten names were assigned to each interviewer. Letters of introduction were sent fome from the school and appointments were made by telephone by the interviewers. Following the issuing of the spring interim report card to the students, the interviews were conducted in the students' homes. The data so gathered were then submitted for the processes of coding and recording on IBM cards. The analyses of these data are found in a subsequent chapter.

b. Student Interviews. A selected sample of students was interviewed by a team of experienced educational researchers, to determine their satisfactions and displeasures with the Honors Program, and to compare their impressions of the Program with their opinions of their other, more usual, educational experiences in the same school. Students were interviewed in small groups, to permit the discussion of differing perspectives and interpretations of the Program. The selection of the students for interviewing assured representative impressions of boys and girls, and of sophomores, juniors and seniors in the Program. The Program happens to contain several pairs of siblings. Special effort was made to interview these students, to learn their specific reaction to being in class with a brother or sister. A synopsis of the student interviews appears in Chapter IV.

3. Perceptions of participants. Two heavily involved groups of participants, Team Members and Administrators, were asked to submit summaries of their evaluative perceptions of the successes and weaknesses of the Honors English Team Teaching Program. These data, while lacking the aura of precision associated with tests, scales, questionnaires and interviews described previously, are probably among the more valuable insights regarding the program contained in this report.

Chapter IV

Findings of the Evaluation Program

This chapter, presenting the findings of the segments of the evaluation program, is organized in lettered sections conforming to the enumeration of seven segments presented in Table III. A.1, as follows:

A. Standardized achievement tests in reading and writing
B. Student attitude scales
  1. Rokeach Dogmatism Scale
  2. Taylor Manifest Anxiety
  3. Getzels and Jackson Student Opinion Poll
C. Participation study
D. Parent interviews
E. Student impressions
F. Perceptions of Team Members
G. Perceptions of Administrators

A. Standardized Achievement Testing in Reading and Writing

The STEP Reading and Writing Tests were administered to all students in the Honors English Program in October 1964 and May 1965 as a means of measuring achievement gain (or loss) during the academic year. Mean standard scores on the two tests for the pre and post tests and the difference between the two are presented for the total group and for selected sub-populations in Table IV. A.1. For the 110 students present for both testings the mean reading pretest score was 312.8 and the post test was 317.0 for a mean gain of 4.2 standard score points. Similar data for the writing test was pre - 310.1, post - 312.8, gain 2.7.

Table IV. A.1. Analysis of STEP Reading and Writing Standard Scores, Bend Honors English Program.

Populations	N	Reading Pretest	Reading Post Test May 65	Reading Gain	Writing Pretest Oct. 64	Writing Post Test May 65	Writing Gain
Total Group	110	312.8	317.0	4.2	310.1	312.8	2.7
By Sex:							
Boys	33	314.3	319.6	5.3	308.2	309.1	.9
Girls	77	312.2	315.9	3.7	310.9	314.4	3.5
By Grade Level							
10th Grade	27	308.8	313.3	4.5	307.2	307.9	.6
11th Grade	39	308.3	315.3	7.0	310.5	314.1	3.7
12th Grade	44	319.4	320.7	1.4	311.6	314.7	3.1
By Letter Grade							
A	43	313.7	318.5	4.9	313.4	318.4	5.0
B	44	311.8	316.0	4.2	308.7	309.5	.8
C or Lower	19	310.9	314.3	3.4	304.4	305.6	1.2
No Grade	4	Not recorded					
By Form Number							
Form 1	43	319.5	320.4	.9	312.0	315.9	4.0
Form 2	67	308.9	314.6	5.7	308.9	311.2	2.2
Correlations on Total N	110						
Reading: Pre 2		-	.618	-.583	.264	.295	.058
Post 4		-	-	.279	.229	.218	.011
Gain 5		-	-	-	-.086	-.135	-.059
Writing: Pre 7		-	-	-	-	.483	-.433
Post 9		-	-	-	-	-	.483
Gain 10		-	-	-	-	-	-

Macroscopic analysis. Tables IV. A.2 and IV. A.3 provide evidence to indicate that the Bend Honors English Program students were, as expected, well above national norms on both tests (in general nearly one standard deviation above the mean).

While at first glance one might conclude that a mean gain of only 3-5 standard score points from a pretest score of over 300 would be insignificant, inspection of the national norm data provided in Tables IV. A.2 and IV. A.3 discloses that only modest score point gains are to be expected from grade-to-grade on the STEP tests. For example, the Grade 11 Reading mean is 289.5, while Grade 12 is 293.7 for a grade-to-grade gain of 4.2 points. During the academic year under study the Bend Honors English Program eleventh graders, starting from a pretest score of 308.3 gained 7.0 score points to a posttest score of 315.3 displaying a faster rate of growth than the national norm group. The preceding statement is not made as a claim that the Team Teaching experiment caused such a gain, for we have no normative data regarding an honors group of students. It would, indeed, be expected that a more able group of students would show greater gain than the normative group. Comparisons with the national normative group does, however, permit us to make the following statement:

> Student achievement, growth in Reading and Writing, during the year under study did not differ significantly from expected growth. The Bend Honors English Program students were significantly above national norms at the beginning of the year and remained in about the same relative position in relation to national norms at the end of the year.

Table IV. A.2. Comparison of Bend Honors English Program Reading Test Scores with National Norms.

Population		National[a]				Bend			
		N	Mean	Standard Deviation	Grade-to-Grade Change	N	Pre Test Mean	Post Test Mean	Gain
Total Group		Not available for mixed grade levels				110	312.8	317.0	4.2
Grade Levels:									
	10	1312	284.0	18	4.5	27	308.8	313.3	4.5
	11	971	289.5	17	4.2	39	308.3	315.3	7.0
	12	790	293.7	17	12.6	44	319.4	320.7	1.3
	13	201	306.3	16		-	-	-	-
Sexes by Grade Level:									
Boys:	10	641	281.1	18	6.5	33[b]	314.3	319.6	5.3
	11	462	287.6	18	4.1				
	12	367	291.7	17	c				
Girls:	10	671	386.9	17	4.4	77[b]	312.2	315.9	3.7
	11	509	291.3	17	4.1				
	12	423	295.4	16	c				

[a] It is interesting to note that Bend Junior and Senior High Schools were in the normative group for the STEP Test.
Source: "Technical Report, Cooperative Sequential Tests of Educational Progress", Educational Testing Service, Princeton and Los Angeles, 1957, pp. 23-26.

[b] Limited N precludes calculation of grade level means by sexes for the Bend group.

[c] Norms by sex for grade 13 are not published, therefore, expected growth from grade 12 to 13 cannot be calculated.

Table IV. A.3. Comparison of Bend Honors English Program Writing Test Scores with National Norms.

Population	National[a]				Bend			
	N	Mean	Standard Deviation	Grade-to-Grade Change	N	Pre Test Mean	Post Test Mean	Gain
Total Group	Not available for mixed grade levels				110	310.1	312.8	2.7
Grade Levels:								
10	1312	276.4	16	6.8	27	307.2	307.9	.6
11	937	283.2	17	3.9	39	310.5	314.1	3.7
12	735	287.1	17	10.2	44	311.6	314.7	3.1
13	198	297.3	14		-	-	-	-
Sexes by Grade Level:								
Boys: 10	616	271.5	15	5.6				
11	431	277.1	16	3.8	33[b]	308.2	309.1	.9
12	326	280.9	16	c				
Girls: 10	696	280.8	16	7.6				
11	506	288.4	17	3.7	77[b]	311.0	314.4	3.5
12	409	292.1	17	c				

[a] It is interesting to note that Bend Junior and Senior High Schools were in the normative group for the STEP Test.
Source: "Technical Report, Cooperative Sequential Tests of Educational Progress", Educational Testing Service, Princeton and Los Angeles, 1957, pp. 23-26.

[b] Limited N precludes calculation of grade level means by sexes for the Bend group.

[c] Norms by sex for grade 13 are not published, therefore, expected growth from grade 12 to 13 cannot be calculated.

With the preceding limitation on the overall findings, the following interesting points are made from the data in Tables IV. A.1, IV. A.2 and IV. A.3:

1. Bend gain was greater in reading than in writing although the normative data indicates that gains in the two subjects would be relatively equal.
2. Pre and Post test mean scores of the Bend 10th, 11th and 12th graders did not differ significantly supporting the previously stated belief that grade level mixing of honors students is appropriate.
3. The 11th grade group (N 39) seemed to gain more during the year than either of the other two groups.
4. The reading gain of the boys exceeded that of the girls which was in accord with national norms. However, the fact that mean reading scores of the boys were above those of the girls was not in accord with national data. This is not surprising, however, when one recalls that the Bend group is an honors group and doesn't include the non-motivated boy while the national group does.
5. With one exception, gain decreased with lowered letter grades in the program. Also mean scores were perfectly in accord with letter grades.
6. Quite high negative correlations were found on both reading and writing between pretest means and amount of gain (-.583 and -.433). This indicates that persons with lower pretest scores tended to gain more.

7. Correlations between reading and writing on the pre and post tests are relatively low (.264 and .218) indicating a lack of relationship between the two subject-skill areas.
8. Some of the students were given Form 1 of the two STEP Tests and others were given Form 2. Form 1 is intended for grades 13 and 14 while Form 2 is intended for grades 10, 11 and 12. Conversion to standard scores makes it possible to mix the test forms. It is clear, however, that the gain recorded by those who took Form 2 is well above the gain recorded on Form 1, as would be expected since Form 2 is easier.

Appendix H contains computer output providing great detail regarding the statistical analysis of the achievement test data.

Summary. The above points open for consideration a series of interesting topics, but essentially they serve to substantiate the previous statement that the teaching team experiment had only minimal identifiable impact on the attributes measured by an achievement test. For 110 students to be exposed to the type of content included in the Honors English Program and still keep pace with expected achievement growth in reading and writing is a definite curriculum improvement.

B. Student Attitude Scales

1. Rokeach Dogmatism Scale. In a book provocatively called "The Open and Closed Mind" (Basic Books, 1960), Milton Rokeach distinguished between authoritarianism and dogmatism. The so-called authoritarian personality is said to be characterized by tendencies to display deference to one's superiors and assertion over underlings, to have little personal regard for others, to be conventional and moralistic, to engage in stereotyped "black-and-white" thinking, and to be intolerant and bigoted toward those markedly different from oneself. People measuring high in authoritarianism are generally ultra-conservative, with an almost reverent respect for the weight of authoritative judgment.

Not all people low in authoritarianism are liberal, unprejudiced, egalitarian and tolerant of unusual people or ideas. Rokeach points out that it is possible to be an intolerant member of the "radical left", to hold dogmatically to liberal ideas and to be dogmatically intolerant of conservative points of view. He suggests that the so-called authoritarians of the left and authoritarians of the right are similar in their dogmatic rejection of difference, even though they are diametrically opposed in the contents of their dogmatically held beliefs.

He and his associates have developed a Dogmatism Scale which represents, by definition, "(a) openness-closedness of cognitive systems, (b) general authoritarianism, and (c) general intolerance."[1] An interesting series of construct-validational studies has shown that such diverse groups as conservative Catholic and radical communist populations score similarly on the Dogmatism Scale, though they differ markedly on the F-Scale of Authoritarianism.

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[1] Rokeach, Milton, Psychological Monographs, Vol. 70, No. 18, whole, No. 425, p. 41.

One objective of the Honors English Team Teaching Program was to endeavor to help students become more open-minded, to be willing to change ideas in the light of sufficient evidence, and to become more tolerant of opposing points of view and of differing opinions. The Rokeach D-Scale was employed as a measure of the success of accomplishing this objective.

The D-Scale was administered to all students in the program in October of 1964 and again in May 1965. For interpretational convenience, the D-Scale was scored in such fashion that an increase in score indicated an increase in open-mindedness, or a decrease in dogmatism. The significance of change in scores between the two administrations of the scale was determined by the t-test for correlated data, using the formula employing the differences between scores.[2] The change in score between fall and spring was analysed separately for the grades 10, 11, and 12.

As the accompanying table shows, the sophomores did not significantly change in their average level of dogmatism. The eleventh grade students showed a significant increase in open-mindedness, and the twelfth grade students showed a significant and sizable increase in open-mindedness.

Table IV. B.1. Change in D-Scale.

Class	Number	Average Size of Change	z[a]
10	27	.63	.17
11	35	6.05	2.31
12	42	15.24	4.04

[a] A "z" score as large as 1.96 indicates a probability of 95% that the observed differences are real.

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[2] Downie, N.M. and Heath, R.W., Basic Statistical Methods, Second Edition, 1965, New York: Harper and Row, pp. 136-138.

The progressive size of measured change of attitude with the increasing age of the students is not surprising. The emphasis in the program on the unimpassioned examination of ideas and perspectives would be presumed to be more effective with the older, and more mature, students. Another influence was probably also operating more effectively with the seniors than with the sophomores - the conducting of discussions was done in a manner designed to prepare the students for the educational procedures used in many collegiate courses. The seniors were probably more interested in this specific intention of the program than were the younger students.

(A methodological sidelight on the workings of the D-Scale was revealed in a subanalysis. The authors of the scale have identified nine items which they have found to be highly discriminating between populations presumed to differ markedly in their intensity of dogmatism. Analyses of changes on these nine items revealed no differences for any of the three classes. Apparently, these items are so very stable that they may partially mask real change in underlying attitude.)

The overall evidence of the changes in D-Scale scores strongly suggests that the effort to increase student willingness to suspend dogmatic judgment and to entertain alternative perspectives was successful.

2. Taylor Manifest Anxiety Scale. A great deal of clinical and educational research has investigated the possible relationships between anxiety and performance on a variety of tasks. Generally, it has been found that great anxiety interferes with the performance of difficult tasks.

One hoped-for consequence of the students' participating in the special procedures of the program was that they would feel more comfortable and less anxious about their participation in class discussion and about the adequacy of their performance in the several tasks of the course. To measure the degree of success of this effort to help students feel less anxious, the Taylor Manifest Anxiety Scale was administered to the students in the fall and again in the spring. Though the scale was developed to measure motivation in certain learning situations, it demonstrably relates also to "clinical" anxiety of the sort often experienced painfully by persons in threatening situations.

Separate analyses of the possible change in anxiety as measured by the Manifest Anxiety Scale showed no differences, either between the classes or between the two periods of measurement. On the average, sophomores resembled the other two classes in their anxiety level and, on the average, students did not indicate a lowering of measured anxiety between the fall and the spring.

A plausible interpretation of this unremarkable finding is that the scale is insensitive to short-term changes in anxiety level unless such changes are pronounced. Another explanation is that the motivational level measured by the scale is not identical to the measures of subjective anxiety typically experienced by students in states of stress. It is also possible, of course, that students in the program at Bend High School are, generally, comfortable about their status in the program. Other efforts to measure the effect of such a program on the comfort level of the students might well turn to other measurement devices than the Manifest Anxiety Scale.

3. The Getzels-Jackson Student Opinion Poll. Students often express dissatisfaction with at least some aspects of their school experiences. Much recent attention has been paid to the problem of developing curricular and procedural innovations that will engage the attention and wishes of lower-class students, for example. In the cases of individual students, great dissatisfaction with school in general is sometimes symptomatic of serious psychological difficulty, and a generally restive student body may be reflective of educational offerings provided by the school. Measures of student satisfaction with school, then, are useful for several purposes.

One such measure has been devised by Getzels and Jackson. In part, it consists of 60 questions asking whether the school emphasis on such aspects as the curriculum, classroom procedures, desirability of teacher characteristics and "attractiveness" of the student body was too little, just right, or too great. Sample items are:

a. In my opinion, student interest in social organizations, such as clubs, fraternities and sororities is
   (1) too great
   (2) about right
   (3) not great enough

b. In general, students in this school take their studies
   (1) too seriously
   (2) too casually
   (3) in a right proportion between a and b

c. The freedom to contribute something in class without being called on by the teacher is
   (1) discouraged more than it should be - students do not get enough opportunity to have their say
   (2) encouraged more than it should be - students seem to be rewarded just for speaking even when they have little to say
   (3) handled about right

A student's score for this portion of the test is the number of items on which the student indicated the most favorable response. Thus, a deliriously contented student would receive a score of 60; a complete malcontent would receive a score of 0.

The staff involved in the program are, of course, interested in their pupils' impressions both of the program and of school in general. The Student Opinion Poll asks about the general satisfaction with all aspects of the school programs, not about aspects specific to a particular class, course, or curricular division. Nonetheless, it was felt that the opinions of students in the program would be interesting, and helpful to the staff. The Poll was administered, therefore, both near the beginning and again toward the end of the school year.

As was done in the case of the D-Scale, changes in the Student Opinion Poll score between the two administrations were tested for significance by use of the t-test for correlated samples. The analysis indicated that all three classes expressed a significant decline in satisfaction over the period studied. In each case, the significance of the change fell at or beyond the 1 percent level of confidence.

Table IV. B.2. Change on Student Opinion Poll.[a]

Class	Number	Average Amount of Change	z
10	26	3.71	2.57
11	37	6.03	5.74
12	40	4.60	4.07

[a] Numbers in this table differ from those reported in the table of changes on the D-Scale because not all students completed all administrations of all instruments.

Clearly, the students were rather less satisfied with the totality of the school activities near the end of the school year than they had been at its beginning. This waning in satisfaction with school as the year wears on and as the summer vacation approaches is not an unusual phenomenon. A finding representative of many studies reporting similar or related trends is that of Thompson.[3]

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[3] Thompson, Duane, An Appraisal of Attitude Changes Resulting from Group Counseling Processes with Selected Eleventh-Grade Underachieving Boys, unpublished master's thesis, University of Oregon, August 1964.

He studied the effect of counseling on the achievement, deportment and attendance of a group of underachieving eleventh grade boys, matched with a control group of non-counseled underachievers and another group of non-counseled achieving boys. Matching was accomplished on intelligence and social class measures. He found that the misbehavior and the truancy of both the non-counseled groups rose from winter to spring, while those aspects of school behavior did not change for the counseled group. He concluded that one effect of the counseling was to prevent the typical deterioration of school performance as spring approaches.

C. Participation Study

Reasonable skill in verbal communication has been shown to be a major requisite for success in many occupations. Further, a great deal of research indicates that the opportunity to discuss varying opinions and points of view is a more effective process leading to attitude change than is the mere acquainting of the person with other points of view by lecture or by reading procedures. One important educational objective of the Bend English Teaching Project was to help students increase their skill in verbal communications through effective participation in the discussion groups.

Method. A pilot experimental procedure was added to some of the discussion groups to determine whether deliberate efforts to improve verbal communication skill could be shown to have positive results. Three of the discussion groups from the Honors English Team Teaching Project were selected for this special study. The three groups were equated for extent of participation by each individual member and for extent of reliance on fellow members rather than on the teacher at the beginning of the spring semester. This equating was done by consensual agreement among the three teachers, each of whom was thoroughly familiar with his own group and reasonably familiar with the members and group dynamics of the other groups. The three groups were chosen so that the average amount of participation per member in each of these groups fell at the mean of participation across all of the groups in the project. In addition, the range of the individual participation by members of these groups was unusually large so that in each of these three selected groups a few members were unusually active in participation; most were average and a few were unusually quiet and nonparticipant. One of these three groups was designated a control group. The procedures to be employed in conducting group discussions through the remainder of the second semester were identical to those employed in that same group during the first semester. Each of the other two groups was submitted to a special experimental procedure designed to bring about change in the range of participation among the individual members. In experimental Group 1 the teacher was instructed in the use of immediate social reinforcement to be applied to any verbal interaction engaged in by one of the three least participant members of the group. Each time such a person either initiated a verbal response or responded verbally to an action initiated either toward the group in general or toward that specific person the teacher was to indicate immediately her approval for the participation but not necessarily also approval for the content of that participation. The second experimental group was subjected to a somewhat different procedure. For that group the three most active discussants were specially counseled by Mr. Robert Stoltz, the school counselor, concerning the part they might play in encouraging the least participant members of their group to become more active in group discussion. In special counseling sessions, they were instructed in the use of immediate social reinforcement that they could apply whenever any of the three least participant members of their discussion group either initiated or responded to communication in the group conversation. They were instructed to respond warmly and interestedly whenever one of the three least active discussants engaged in verbal communication. (They were also instructed not to make the verbosity of their social reinforcement so extensive that their own responses robbed other members of the group of valuable discussion time.)

One intention of the two experimental procedures was to discover whether either or both peer group reinforcement for participating in verbal communication and adult-offered social reinforcement for increased participation in a discussion could bring about increased participation on the part of the least active members of the discussion groups. Since all three groups had remained constant in their composition since the beginning of the fall it was argued that the rank order of participation would long since have been set by the beginning of the experimental treatments; and since procedures for the control discussion group were to remain the same as those in effect during the preceeding period of time, it was felt that any observable changes in the pattern of discussion in the experimental Group 1 and/or experimental Group 2 would be the result of the experimental procedures applied to those groups during the spring semester.

Before the experimental procedures were begun, the three selected groups were carefully observed by a team of college students participating in an experimental psychology course on the campus of the Central Oregon Community College.[1] The students were first trained to record the participation in group discussion by means of a graphic recording process.[2] The graphic records indicated the participants in each verbal interchange and the duration of that interchange. It also indicated who had initiated and who had responded to the introduction of the verbal exchange. The students were first trained by observing the same discussion group until interjudge reliabilities of the participants and the duration of the verbal interchange records were satisfactorily high. From this point, observers observed one or another of the three groups chosen for the experiment until stability measures of group participation were sufficiently high over a period of from one to two weeks of observation. When this base-line recorded information about the relative participation in each of the groups was sufficiently stable, the experimental procedure was begun.

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[1] We wish to express our particular gratitude to Dorothy Kirsh, Mary Metteer, Anne Shivers, and Robert Woollard for conducting the participation observations for us and to Dr. Tenison Haley, who kindly permitted these four psychology students to cooperate with our experimental program.

[2] A sample recording chart is found in Appendix J.

For experimental Group 1, the teacher responded with immediate reinforcement to each participation in a verbal exchange on the part of one or other of the three least active members of that group. For experimental Group 2, the three most active group leaders responded with immediate social reinforcement whenever one or another of the three least participant peer members of that group engaged in a verbal interchange. This reinforcement procedure was continued in effect by the teacher or, in experimental Group 2, by the active peers for the duration of the Spring semester. Just before the end of the spring semester, two kinds of measure of relative participation were obtained. Within each of the three selected groups the members of that group were each asked to indicate the rank order of relative participation for each member of that group including the rater himself. In paraphrase, the instructions for the ranking process were as follows: "Here are the names of the people in your discussion group. Locate the name of the person who is most active in the discussions and put the number 1 in front of his name and cross his name off the list. Now look for the name of the person who is least active in the discussion and put the number 15, (or however many members there are in your group) in front of his name and cross it off the list. Now look for the person who is second most active in discussion, put the number 2 in front of his name and cross it off the list." This process was continued until each name had been assigned a rank and each name had been crossed off the list. In addition, the graphic recording of the participants and the duration of verbal interchanges was conducted as it had been at the beginning of the semester. (Because the final recording process coincided in point of time with final examinations week at the Central Oregon Community College campus, the graphic recording of the discussion process was less complete than it had been at the beginning of the experimental process.)

Because the observation and ranking processes were somewhat unsystematic and because the application of reinforcement immediately following participation in a verbal exchange was also necessarily unsystematic, no formal statistical analysis of the three post participation measures was conducted. An impressionistic evaluation of possible change did, however, suggest three conclusions of potential importance. First, the relative distribution of time spent per participant in discussion changed for both experimental groups. In both groups evidence suggested that the initially most active members were somewhat less active by the end of the experimental process and that the initially least active were somewhat more participant by the end of the experimental process. Second, in both experimental groups two of the three people who had initially been least active in discussion rose slightly in their relative rankings by the observation periods, while none of the three least active members of the control group changed rank over the course of the same period of time. Third, in one of the two experimental groups the relative amount of time spent in conversation between an individual member and the teacher declined, and there was a relatively greater increase in group discussion including several members of the group with the teacher not participating. An incidental and not unexpected observation was that in none of the three groups observed did the rank of the three most active members of the group change materially over the course of the experimental period.

Although it should be clearly remembered that these conclusions are informal and impressionistic and not suceptible to formal statistical proof, two recommendations seem to follow from these conclusions. First, an experimental procedure of this sort, designed to improve the participating skill of the least active members of a discussion group, should begin early in the academic year so that it can be continued for as much of the academic year as is possible.

Second, the reinforcement process applied should, at least initially, be as systematic as possible. This is to suggest the addition of greater experimental rigor to the efforts to increase the participation skills of the less active members of similar discussion groups. A third recommendation would seem to be in order. The teacher who is to serve as the reinforcing agent commented that she sometimes "forgot" her role as specific reinforcer when she became actively involved in her role as discussion group leader. Pre-training the teacher in her role as social reinforcer prior to her using this procedure in the actual conducting of her discussion group would seem to be a helpful procedure.

D. Parent Interviews

This segment of the evaluation will present the findings from the parent interviews of the students conducted by the twelve sociology students from Central Oregon Community College. It must be borne in mind during the consideration of these findings that they represent opinions of and attitudes toward the Honors English Program formulated and reported by the parents of the students in the Program. They cannot represent the attitudes and opinions of the students themselves except as the parents reflect these.

The interviews. Although they attempted to make appointments with both father and mother for the interview, the interviewers found that in the large majority of cases, they interviewed the mother alone. In fact, sixty-three percent of the interviews were conducted with the students' mothers. Twelve percent of the interviews were conducted with fathers, and in the remaining twenty-six percent both parents were in attendance. The interviews reported the parents as being very cooperative, in general, and interested in doing some part for the benefit of this program. While 79.5 percent were reported as being cooperative, 3.6 percent were reluctant to be interviewed, 5.4 percent were impatient, and 4.5 percent were definitely hostile toward the interview. The interviewers found very little disagreement of opinion between parents. Fourteen parents reported college-aged children living at home.

Interest in school. The parents reported that the students held a very high interest in school. Table IV. D.1 indicates that, although the population was divided by sex, grade level, and letter grade, at the completion of the course in June, there were no significant differences of opinions expressed by the parents of the students regarding the students' interest in school. Fifty-seven percent of the parents interviewed believed that both the classes which the students attended and the other activities of the school were responsible for this high interest. Only nine parents reported that they felt the other activities were the chief cause of their children's interest.

Table IV. D.1. Parents' Perceptions of Children's Interest in School.

	Very High	High	Average	Low	Very Low	No Answer
All Respondents	46.4	36.6	14.3	0.9	0.0	1.8
By Sex:						
Girls	43.8	39.1	14.1	0.0	0.0	3.0
Boys	41.7	37.5	16.7	4.2	0.0	0.0
By Grade Level:						
10th Grade	48.1	44.4	7.4	0.0	0.0	0.0
11th Grade	40.0	40.0	16.7	0.0	0.0	0.0
12th Grade	45.5	30.3	18.2	3.0	0.0	3.0
By Achievement in Honors nglish Program:						
A's	50.0	37.5	10.0	0.0	0.0	2.5
B's	36.8	31.6	26.3	2.6	0.0	2.7
C,D,F's	41.2	52.9	5.9	0.0	0.0	0.0

Ranking of school subjects. The parents were requested to express their perceptions of how their children ranked the school subjects in interest and again in "hard work." Tables IV.D.2 and IV.D.3 indicate the very superior position English takes according to these parents' perceptions.

Table IV. D.2. Parents' Perceptions of How Children Rank the School Subjects in Interest.

	All Respondents						
	Rank						No Answer or Not Taking
	1	2	3	4	5	6	
Number 112							
Subject							
English	44.6	23.2	12.5	3.6	4.5	0	11.6
Math	17.0	11.6	8.9	8.9	3.6	1.8	48.2
Science	19.6	16.1	13.4	9.8	4.5	3.6	33.9
Socials	8.9	11.6	12.5	15.4	11.6	2.7	39.3
Foreign Language	10.7	13.4	15.2	8.9	2.7	.9	48.2
Physical Education	5.4	.9	2.7	3.6	12.5	1.8	73.1
Health Education and Shop	1.8	3.6	2.7	2.7	0	0	89.2
Business Education	2.7	3.6	4.5	2.7	2.7	3.6	80.2
Art and Music	8.0	4.5	6.3	1.8	4.5	0	74.9

Table IV. D.3. Parents' Perceptions of How Children Rank the School Subjects in "Hard Work".

	All Respondents						
	Rank						No Answer or Not Taking
	1	2	3	4	5	6	
Number 112							
Subject							
English	48.2	15.2	6.3	2.7	5.4	0	22.2
Math	8.9	7.1	12.5	6.3	6.3	.9	58.0
Science	8.0	19.6	12.5	7.1	4.5	0	48.3
Socials	5.4	15.2	4.5	8.9	10.7	.9	54.4
Foreign Language	6.3	8.9	12.5	7.1	4.5	0	60.7
Physical Education	1.8	0	.9	4.5	5.4	4.5	82.9
Health Education and Shop	0	2.7	.9	2.7	0	.9	92.8
Business Education	2.7	1.8	2.7	2.7	3.6	.9	85.6
Art and Music	1.8	4.5	3.6	2.7	6.3	1.8	79.3

Table IV.D.4 shows the parents' perceptions of the students' rank of English on the question of interest. The students were again divided as to sex, grade level, and letter-grade on their final report cards. It should be noted that the boys, in general, ranked interest lower than average and, again, that those students who received "A" letter grades and "C", "D", or "F" letter grades ranked English lower than average as far as interest was concerned.

Table IV.D.5 shows the parents' perceptions as to the rank their children placed upon English as to its "hard work". This table is notable in that the parents of boys perceive English to be considerably less "hard work" than the average response of all respondents; whereas, parents of tenth-grade and twelfth-grade students perceive that their children found this subject considerably harder than the average student did as measured by the response of all the respondents.

When asked about their children's interest in English this year compared to that interest last year, sixty-seven percent of the parents of tenth-grade children reported that they believed the interest to be greater. Thirty-seven percent of the parents of eleventh-grade students reported this greater interest. However twenty percent of the parents of those students who obtained "A" grades in June felt that the interest in English was less this year than it was last year. (See Table IV. D.6 on the next page)

Special characteristics of the Honors English Program. This across-the-grade English program for the more able students of the Bend High School had some particular peculiarities and characteristics about which some evaluation must be derived. The parents were invited to give their perceptions of the intensive, directed reading program, the supplementary reading program, the program of compositions based upon the readings, and the objective and essay-type tests administered to the children throughout the year.

Table IV. D.4. Parents' Perceptions of How Children Rank English on Interest.

	Rank					No Answer
	1	2	3	4	5	
All Respondents	44.6	23.2	12.5	3.6	4.5	11.6
By Sex:						
Girls	50.0	23.4	10.9	3.1	3.1	9.5
Boys	33.3	29.2	12.5	4.2	8.3	12.5
By Grade Level:						
10th Grade	40.7	25.9	11.1	0	3.7	18.6
11th Grade	46.7	26.7	13.3	3.3	3.3	6.7
12th Grade	51.5	21.2	9.1	6.1	6.1	6.0
By Achievement in Honors English Program:						
A's	37.5	22.5	17.5	5.0	5.0	12.5
B's	50.0	21.1	13.2	2.6	2.6	23.7
C,D,F's	29.4	23.5	5.9	5.9	11.8	23.5

Table IV. D.5. Parents' Perception of How Children Rank English on "Hard Work"

	Rank					No Answer
	1	2	3	4	5	
All Respondents	48.2	15.2	6.3	2.7	5.4	22.2
By Sex:						
Girls	54.7	12.5	6.3	1.6	4.7	20.2
Boys	29.2	16.7	4.2	8.3	8.3	33.3
By Grade Level:						
10th Grade	55.6	11.1	0.0	3.7	7.4	22.2
11th Grade	40.0	13.3	10.0	3.3	6.7	26.7
12th Grade	51.5	15.2	6.1	3.0	3.0	21.2
By Achievement in Honors English Program:						
A's	42.5	22.5	10.0	2.5	5.0	17.5
B[illegible]	47.4	10.5	2.6	5.3	2.6	31.6
C,D,F's	47.1	23.5	5.9	0.0	5.9	17.6

Table IV.D.6. Parents' Perceptions of Their Child's Interest in English Compared to Last Year.

	Greater	Same	Less
All Respondents	48.2	38.4	11.6
By Sex:			
Girls	54.7	35.9	6.3
Boys	41.7	41.7	16.7
By Grade Level			
10th Grade	66.7	25.9	7.4
11th Grade	36.7	50.0	10.0
12th Grade	51.5	36.4	12.1
By Achievement in Honors English Program:			
A's	42.5	37.5	20.0
B's	47.4	42.1	10.5
C,D,F's	41.2	41.2	17.6

Tables IV.D.7 and IV.D.8 show the parents reactions to many of these characteristics. Perusal of these two tables points up several interesting discrepancies and allows for certain conjectures:

1. Parents of boys reported a much more favorable attitude toward intensive, directed reading than the parents of girls.
2. The parents of tenth-grade students suggested that these students were considerably less favorable toward small group discussion.
3. The parents of those students who obtained grades of "C", "D", and "F" on the final report suggested that their children were less interested in being participants in an experimental program than the other students.

Table IV. D.7. Characteristics of Honors English Program.

	All Respondents	Girls	Boys	A	B	CDF
Attitude Toward Directed Reading						
favorable	63.4	54.7	83.3	60.0	65.8	58.8
middle response	14.3	17.2	4.2	20.0	15.8	0.0
unfavorable	6.3	9.4	0.0	7.5	2.6	11.8
don't know	16.0	18.7	12.5	12.5	15.8	29.4
Attitude Toward Supplementary Reading Program						
favorable	55.4	53.1	58.8	50.0	68.4	52.9
middle response	19.6	20.3	12.5	22.5	21.1	11.8
unfavorable	4.5	3.1	8.3	5.0	0.0	5.9
don't know	20.5	23.5	20.4	22.5	10.5	29.4
Writings Based Upon Assigned Readings						
favorable	42.9	39.1	41.7	37.5	39.5	35.3
middle response	28.6	29.7	25.0	30.0	34.2	35.3
unfavorable	13.4	14.1	16.7	22.5	7.9	11.8
don't know	15.1	17.1	16.6	10.0	18.4	17.6
Objective and Essay Tests						
favorable	34.8	28.1	33.3	37.5	28.9	35.3
middle response	19.6	15.6	29.2	22.5	21.1	5.9
unfavorable	9.8	12.5	8.3	5.0	18.4	5.9
don't know	35.8	43.8	29.2	35.0	31.6	52.9
Has the Heavier Load Caused the Student to do:						
more reading	45.5	45.5	54.2	25.0	60.5	52.9
same amount	35.7	35.9	33.3	45.0	36.8	17.6
less reading	17.0	15.6	12.5	30.0	2.6	29.4
don't know	1.8	3.0	0.0	0.0	0.0	0.0
Content of Outside Readings						
similar to class assignments	55.4	62.5	58.3	45.0	60.5	58.8
not similar	29.5	23.4	25.0	30.0	36.8	29.4
don't know	15.1	14.1	16.7	25.0	2.7	11.8

Table IV. D. 8. Characteristics of Honors English Program.

	All	Girls	Boys	10th Grade	11th Grade	12th Grade	A	B	CDF
Having Several Teachers For One Subject									
favorable	47.3	42.2	41.7	48.1	33.3	45.5	52.5	50.0	47.1
middle response	18.8	18.8	25.0	18.5	26.7	15.2	20.0	13.2	17.6
unfavorable	12.5	10.9	16.7	3.7	16.7	18.2	15.0	10.5	5.9
don't know	21.4	28.1	16.6	29.7	23.3	21.1	12.5	26.3	29.1
Grading With Students of Similar Ability									
favorable	42.9	45.3	37.5	51.9	43.3	36.4	30.0	55.3	35.3
middle response	11.6	10.9	16.7	14.8	10.0	12.1	12.5	15.8	5.9
unfavorable	10.7	6.3	12.5	7.4	10.0	6.1	12.5	10.5	11.8
don't know	34.8	37.5	33.3	25.9	36.7	45.4	45.0	18.4	47.0
Small Group Discussion									
favorable	60.7	60.9	54.2	40.7	66.7	63.6	67.5	68.4	58.8
middle response	15.2	17.2	20.8	25.9	20.0	9.1	12.5	21.1	17.6
unfavorable	5.4	4.7	4.2	3.7	6.7	6.1	5.0	0.0	5.9
don't know	18.7	17.2	20.8	29.7	6.6	21.2	15.0	10.5	17.7
Large Group Discussions									
favorable	32.1	32.8	29.2	44.4	30.0	21.2	45.0	34.2	23.5
middle response	21.4	21.9	20.8	11.1	26.7	24.2	12.5	26.3	35.3
unfavorable	19.6	20.3	20.8	14.8	16.7	27.3	20.0	21.1	5.9
don't know	26.9	25.0	38.2	29.7	26.6	27.3	22.5	18.4	35.3
Grouping With Students of Similar Ability									
favorable	64.3	68.8	45.8	63.0	66.7	57.6	65.0	71.1	52.9
middle response	7.1	6.3	8.3	3.7	13.3	3.0	7.5	10.5	5.9
unfavorable	7.1	6.3	12.5	14.8	3.3	9.1	2.5	5.3	11.8
don't know	21.5	18.6	33.4	18.5	16.7	30.3	25.0	13.1	29.4

Table IV. D.8. Characteristics of Honors English Program. (continued)

	All	Girls	Boys	10th Grade	11th Grade	12th Grade	A	B	CDF
Grouping With Students of Other Grades									
favorable	50.0	57.8	29.2	66.7	53.3	33.3	57.5	47.4	47.1
middle response	21.4	14.1	33.3	11.1	26.7	18.2	25.0	28.9	11.8
unfavorable	8.9	7.8	16.7	11.1	6.7	12.1	5.0	5.3	23.5
don't know	19.7	20.3	20.8	11.1	13.3	36.4	12.5	18.4	17.6
Discussion of Class-Assigned Readings at Home									
never	10.7	7.8	20.8	11.1	16.7	6.1	7.5	15.8	11.8
occasionally	59.8	60.9	54.2	55.6	63.3	60.6	62.5	57.9	58.8
often	25.5	26.6	20.8	25.9	20.0	27.3	27.5	23.7	29.4
don't know	4.0	4.7	4.2	7.4	0.0	6.0	2.5	2.6	0.0

4. The parents of students who obtained a final grade of "B" in the course suggest that their children saw the objective and essay-type tests given throughout the year in a considerably less favorable light than the other students.
5. The tenth-grade students would seem to look less favorably upon small group discussion than the other students.
6. According to the parents the boys looked much less favorably upon being grouped with students of similar ability in their English classes. They disliked, even more, being grouped with students of other grades.
7. The parents of students who received grades of "C", "D", and "F" on the final report card report that these students were considerably more unfavorable to being placed in classes with students of other grades than the average student.
8. The eleventh-grade students were considerably less favorable toward the practice of having several teachers for one subject than were the other students.
9. The parents of the tenth-grade students and of those students who ranked "B" on the final report card reported that these students looked upon being graded with students of similar ability with more favor than the average student did.
10. Tables IV.D.7 and IV.D.8 show distinctly that the parents of the students of less ability, that is, the students who received "C", "D", or "F" grades on the final report were not nearly as aware of the objectives of this program as the parents of the other students. It will be noticed that the percentage of parents who answered that they "don't know" the answer to the various questions increased considerably with this group.

Assigned literary selections. The program called for assigning specific readings for class discussion and others for book reports. It was felt necessary to obtain the perceptions of the parents of the difficulty and suitability of these selections. Table IV.D.9 presents the data for both of these categories of readings.

This table shows that, according to the perceptions of the parents, the readings for class discussion were not too difficult for the students; they were neither too ancient nor too modern and, with possible exceptions, they were considered neither too mature nor too immature. Similarly, the readings for the book reports were not considered too difficult nor too easy; too ancient nor too modern; too mature nor too immature. Generally speaking, the parents considered these selections to be "about right". A few observations regarding the data shown in Table IV.D.9 may be made:

1. In general, the parents of the boys, the tenth-grade students, and those who received marks of "C", "D", or "F" on the final report, perceived the readings for class discussion to be more toward the "too mature" end of the scale than other parents.
2. Those parents of students who received letter grades of "C", "D", or "F" on the final report perceived the readings assigned for book reports to be on the "too mature" side.

Parents general reaction. The parents were asked to react to the Honors English Program as they knew it. At this point, the parents' perception of the students' reactions to the program was not solicited. Between fifty-one and fifty-eight percent of the parents of students in each sub-division of students offered complete approval of the program as it is now presented. Approximately four percent of the parents questioned did not approve of the program nor would they with certain modifications. Their reasons for this

Table IV. D.9 . Parents' Perceptions of the Readings Assigned in Honors English Program.

	All	Girls	Boys	10	11	12	A	B	CDF
Readings For Class Discussion									
Too difficult	6.3	4.7	8.3	11.1	6.7	0.[illegible]	0.0	10.5	11.8
About right	75.0	73.4	75.0	74.1	63.3	[illegible]	80.0	76.3	64.7
Don't know	18.7	21.9	16.7	14.8	30.0	1[illegible]	20.0	13.2	23.5
Too ancient	7.1	6.3	4.2	7.9	7.2	6.8	12.5	5.3	5.9
About right	67.0	64.1	70.8	65.0	68.2	69.6	65.0	65.8	76.5
Too modern	5.4	6.3	0.0	5.9	5.2	5.3	5.0	5.3	5.9
Don't Know	20.5	23.3	25.0	21.2	19.4	18.3	17.5	23.7	11.8
Too mature	11.6	9.4	16.7	22.2	10.0	3.0	5.0	10.5	23.5
About right	65.2	62.5	54.2	48.1	66.7	63.6	75.0	65.8	52.9
Too immature	1.8	1.6	4.2	0.0	3.3	3.0	0.0	5.3	0.0
Don't know	21.4	26.5	24.9	29.7	20.0	30.4	20.0	18.4	23.5
Readings For Book Reports									
Too difficult	.9	1.6	0.0	3.7	0.0	0.0	0.0	0.0	5.9
About right	80.4	75.0	79.2	74.1	80.0	75.8	82.5	81.6	76.5
Too easy	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Don't know	18.7	23.4	20.8	22.2	20.0	24.2	17.5	18.4	17.6
Too ancient	2.7	3.1	0.0	3.2	2.9	2.6	0.0	2.6	5.9
About right	69.6	67.2	66.7	68.2	59.4	69.8	65.0	76.3	70.6
Too modern	6.3	4.7	8.3	9.2	6.3	6.0	15.0	0.0	0.0
Don't know	21.4	25.0	25.0	19.4	21.4	21.6	20.0	21.1	23.5
Too mature	10.7	10.9	12.5	7.4	10.0	15.2	7.5	10.5	23.5
About right	74.1	70.3	70.8	77.8	76.7	60.6	80.0	76.3	52.9
Too immature	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Don't know	15.2	18.8	16.7	14.8	13.3	24.2	12.5	13.2	23.5

disapproval seemed vague but were built around the moral content of the literary selections and the "poor" study habits developed by their children on this new type of schedule. However, forty-five percent, approximately, would approve of the program with certain modifications. Twelve parents, or eleven percent of the group, suggested that certain reading selections should be excluded because of moral content. Six other parents disliked the grading procedures and suggested that modifications in these would allow the program to meet their approval. Eight other parents suggested that their children need more formal instruction in grammar.

Table IV.D.10. Parents' General Reaction to Honors English Program.

	All	Girls	Boys	10th Grade	11th Grade	12th Grade	A's	B's	CDF's
Approve	50.9	54.7	54.2	55.6	50.0	57.6	50.0	52.6	41.2
Approve with Modification	42.9	40.6	37.5	40.7	46.7	33.3	45.0	36.8	58.8
Do Not Approve	3.6	1.6	4.2	3.7	3.3	9.1	5.0	10.6	0.0

Table IV.D.11. Effect of Honors English Program on Parents' Reading Habits.

Effect	All Respondents	Girls' Parents	Boys' Parents
No Effect	64.3	60.9	75.0
Changed Reading Habits	10.7	14.1	8.3
Honors English Program Provided Discussion Topics	9.8	6.3	8.3

E. Student Impressions

Students can provide valuable evaluation of the educational resources made available to them, although they seldom are given opportunity to act as critics of the educational system. In the case of the Honors English project, a pair of skilled interviewers met with each of several small groups of students to discuss with them their impressions of the several aspects of the team teaching approach. The sampling of the students was representative of all the students in the program as regards to membership in the sophomore, junior and senior classes and representation by sex with one exception; a special effort was made to interview all members of sibling pairs enrolled in the course. The interviews were semi-structured and were conducted in a casual conversational atmosphere.

Creation of an elite. One question that concerned the interviewers was whether the students themselves felt that there was a distinction among members of the total student population, differentiating the members of the special English project from students who are not enrolled in it. The nearly unanimous impression of the students was that there was no such feeling that students in this English class represented an elite portion of the total student population. Several of the students mentioned that some other courses offered in the highschool are divided into similar sections and that the sectioning by "ability" was taken for granted by the student population, their parents and the townsfolk as a whole. A fewstudents who were participating in this selective student population for the first time, felt that the competition presented by the other capable students in the course spurred them to do more work than they probably would have felt obliged to do under less competitive circumstances, but these students generally seemed to appreciate the challenge represented by the selectiveness of the students in this course.

Advanced subject content. An interesting and important aspect of the student's feelings about being in this special class is that many of them expressed the strong belief that the important challenge was to learn and to understand not to compete with the other students in the course. They expressed quite articulately their feeling that they were being challenged to stretch their knowledge and their imagination and that they were being given expert help in making these stretches. Several of the students interviewed have siblings or older friends taking freshman English courses on college campuses. They stated that they believe, after conversations with their college friends and siblings,that the caliber of work offered them in the English course in the Bend High School is at least the equivalent of the typical college-level freshman courses that they have learned about through their friends. They were pleased to have made this comparison and seemed to have gained added reassurance on two counts in respect to their own eventual college plans. First, they felt that they were being given training in high school for the kind of study habits and requirements typical of college courses. They were pleased in this respect, to be gaining a "preview of coming attractions." Secondly, they felt that the Bend experience was giving them valuable practice in the evaluation and interpretation of facts, not just in the collection of facts. They felt they were receiving valuable background acquaintance, both with the content of typical college-level courses and with the procedures and rigor of evaluation of college courses and, generally, these students felt quite grateful for the opportunity to develop this background while they were still in the high school atmosphere.

Multi-grade level classes. It is unusual for sophomores, juniors, and seniors all to be taking the same class at once. Questions about student reaction to this aspect of the organization of the course led to the general impression that students, as a whole, like the admixture of classes in the same course. A few seniors seemed to feel that the presence of sophomores retarded somewhat their own speed at examining course material, and a few sophomores seemed to feel mildly pressed by the competitive advantage of experience, age, and knowledge presented them by the senior members of their same class. But, generally, most seniors and most sophomores seemed to enjoy the admixture of the grade levels of the students in the course. Some sophomore girls mentioned specifically that they enjoyed taking classes with some of the attractive senior men. None of the senior women complained about the presence of sophomore boys in their class. On the average, the girls seemed somewhat more enthusiastic about the mixing of classes than did the boys, but in no case was there specific objection from either a boy or a girl to the mixing.

Reading assignments. There were two reading lists provided for the course, one of them required, the other optional. Students had some voice in constructing the contents of the optional course and it was interesting to discuss with the students their separate reactions to the required and to the optional readings. Generally, they felt that the required readings had been carefully selected, and that the importance of their selection and the purpose for their inclusion in their required reading list had been made amply clear by their instructors. The instructors had developed creative ways of indicating the relevance of the contents of the required list to the contemporary lives of the students, and many students were pleased and grateful for this careful effort to make real to them the required reading list. On the other hand, they were generally more enthusiastic about the optional reading list which they had helped to shape. The students had had to justify their request in compiling the optional reading list and several of them expressed the feeling that the requirement of their justifying their selections made them more critical and more carefully evaluative of their anticipated reading than would otherwise have been the case.

One major basis for recommending books for inclusion in the optional list was the reports of acquaintances and friends who had read a book and had commented favorably about it to the student. A few of them recommended a book for inclusion because of a review of the book they had read. When asked "If you had to settle just for the required list or just for the optional list, which would you choose?" Most students said they would prefer the combination of both. A number of the students commented spontaneously that reading a book listed in either the optional or the required list so stimulated their interest in a topic or an historical period that they extended their voluntary reading to learn more about that area of discourse.

Discussion periods. Questions about the value of the planned discussion periods elicited some interesting reactions from the students. As might have been expected, each discussion group contained a couple of individuals who tended to dominate the conversation. The different groups arrived at different techniques for coping with the monopolizer. A very common response to the question about the value of the discussion periods was that the students said that they were surprised that so many different interpretations could be made of the same work. They were interested to learn of these other interpretations and felt they were obliged to justify their own perspectives in presenting their points of view to the other members of their discussion groups. This kind of comment was so frequent as a spontaneous expression from the students that it seemed that they were speaking with excitement and pleasure about an experience unique in their educational histories. Since values and interpretations were being discussed, not merely facts, the students could feel free to challenge an instructor's point of view and thus, to learn about the development and about the content of the evaluative perspectives.

Student values. In respect to the development and the content of these evaluative perspectives, several students commented that they felt they had not changed their own attitudes about many of the important values of their lives as a result of having participated in that course, but they now recognize the basis for their perspectives. The discussions had forced them to examine the basis for their own beliefs, and they now felt sure of why they believed as they did. Other students, to the contrary, stated that their impressions of the important values of their lives had been changed by their participation in the course, but that these changes had come about on considered grounds. Their beliefs were new and they understood why they now believed as they did. Whether the students, as a whole, had learned to become more tolerant of opinions different from their own is still a question. It is not a question, however, that they had become more intolerant of the thoughtless and impulsive expression of beliefs on the part of other people. They seemed uniformly to believe that the important questions should be answered seriously. This is not to say that the students had become humorless, they certainly had not, but they do seem to have become more earnest in their examination of the important questions of life.

Family discussions. The students were asked whether their practice at discussing ideas in the course had extended to their duscussing similar ideas with their families. Many of them agreed that they found it now easier to discuss with their parents and other members of their families, questions about principles, ideas, and interpretations. Two or three of the students commented amusedly that their parents seem to have realized, belatedly, that the students themselves can think. A few students commented that their own enthusiasm for something they had read in the course had led another family member to read the same work.

Cyclical schedule. One specific and surprising complaint was voiced by a number of the junior and senior members of the class. The reading materials and related experiences are arranged in a three-year cyclic order. Only the present group of sophomores will have exposure to all three years of the outlined contents of the course. Some of the juniors and a number of the seniors complained, a couple of them rather grumpily, most of them rather wistfully, that they would not have the opportunity to learn under this exciting circumstance, the contents of the two years of the three-year cycle that they will miss. With the continuation of the program, of course, this specific complaint will disappear.

Sibling reactions. Special attention was paid to include the sibling pairs in the interviews. Their reactions to the course were, in general, not different from those of the other students in the program. There was some mild and friendly teasing about having a kid brother in one's course or about the difficulty of having an older sister in the same course as the younger brother, but generally, the sibling students agreed with their classmates that having students of different ages and experiences was a valuable part of the course. When asked the specific question about increased family rivalry or concern about grades compared with one's siblings, all sibling students said this problem was no more intense in relation to the English course than it was in general between the sibling pairs. These students presented no reason to believe that siblings should not be included in a program of this sort.

Summary. The general impressions gained by discussions with the students, then, were these. First, the opportunity to compare one's own experiences and interpretations with a wide variety of differing students is a particularly valuable aspect of this course. The requirement of careful justification of one's own nominations, for readings to be included in the optional reading course, was valuable. Students feel sure of why they believe as they do, whether or not

their opinions have been changed as a result of the conversations in the course. They feel clearer about the basis for their beliefs. They do not feel estranged from the remainder of the high school student population, but they do feel that they are being given valuable advanced training in skills concerning both the procedures and the content of typical college-level courses in literature.

F. Perceptions of Team Members

The members of the teaching team have made certain observations concerning their own attitudes toward the Honors English program. These observations may be classified as to the effect of the program on the students and its effect on the three teachers most closely involved with it.

Effect on students. Students this year seem to have developed a self-awareness and an understanding of the relevance of literature to them as individuals and as members of a society. Making allowances for the fact that these students are of high ability and would learn under almost any type of program, the two teachers on the team who have taught Honors English in previous years feel that this awareness is a marked improvement over the previously dominant attitude of indifference or non-involvement.

The students have become quite proficient in dealing with different forms of literary study, such as novel, epic, drama, lyric, philosophy, and literary criticism; and they can discern common themes running through various types of writing. These perceptions are supported by the high quality of student writing in compositions and essay examinations.

Students reacted favorably, on the whole, to across-grade-line small groups. In this observation, the team's perceptions supported the indications of the parent interviews. Generally speaking, the parents expressed more concern over the advisability of across-grade-line grouping than did the students in the program. Students also expressed preference for group discussions which were more student centered than teacher directed. In the small group, participation in discussion by all the students was possible to a much greater extent than in a regular class. Reorganization of the groups was sought during the year in order to provide a better balance of participation; this was possible only to a limited extent because of scheduling conflicts.

Generally speaking, the students found the large group presentations interesting and informative. Their major complaint about the large group concerned what they felt was an excessive amount of inattention and restlessness. However, the teachers noted that this type of behavior was not disproportionate to the size of the group, in comparison to that found in a regular classroom. All lectures were taped and available to the students in the study center. This provided a means for students to make up work, and most of them took advantage of the opportunity. Students reacted favorably to the audio-visual aids used in large group sessions, such as the overhead projector, the microphone, and the educational films selected to correlate with material being studied. Films consisting of two or more parts were shown in consecutive large group sessions, so that continuity of sequence was sustained.

Many of the parents of students in the program have indicated that discussions begun at school have carried over into conversations at home, which would seem to support the teachers' observations of increased student awareness and concern with ideas revealed in literature. Also, several parents have become interested enough in the material being studied by their children that they, too, have read it, thus encouraging more discussion at home. Some parents have objected to certain material, particularly books on the accepted reading list. Occasionally they have discussed their objections with the teachers or the administration; satisfactory explanations of purpose have been made.

Effect on teachers. The material studied during the year sustained, by its very nature, the interest and enthusiasm of the teaching team. It was fresh and varied, and it challenged the teachers as well as the students. Each of the three team members felt that the year's work was of great personal benefit; each was afforded the opportunity to grow as a scholar and an educator. Also, the teachers felt that they became, during the course of the year, an effective teaching team, learning from each other as well as from the literature under study.

A real source of pride to the teaching team was the state-wide interest in the program, evidenced by frequent visitations from schools around the state; requests for the Honors English proposal, syllabus, reading lists, and assorted material; and interest expressed by teachers and administrators at various state-wide professional meetings not connected with curriculum study.

The team was invited to participate in the fall conference of the Language Arts Association (a department of the Oregon Educational Association) on October 31, 1964. The team made a panel presentation on flexible scheduling and across-grade-line grouping, distributed material, and answered numerous questions about the program. In addition, the team leader directed two conferences at a meeting of the Oregon Association of Secondary School Principals on February 5 and 6, 1965.

The team has received evidence of the interest of other staff members in the Honors English Program. In particular, teachers in other disciplines who have Honors English students in their classes have expressed a desire to coordinate and correlate their courses with the English course to provide a more comprehensive, humanities-oriented course of study for students of high ability. Social studies, science, and mathematics teachers have shown a particularly strong interest in the program. This interest contributed to a much closer interdepartmental relationship than the teachers involved had previously experienced. The ties between the Honors English team and certain teachers of other subjects seemed to be stronger than those among all members of the English department. This new understanding made possible an exchange of ideas on a professional level which proved stimulating and valuable to the team members.

The English department has also evidenced interest in the program. The success of the Honors English team has been the principal factor in the formation of a second English team -- to instruct the next most able group of students, those in a college-preparatory course -- for the next school year.

The team feels that the administration has been not only helpful, but essential to the success of the program. The principal has been an active participant, preparing materials for the initial proposal, working in the area of public relations, insuring that the course's schedule was the best possible, and encouraging the team throughout the planning and implementation of the program. The assistant principal has acted as consultant and coordinator, working closely with the research specialists at the University of Oregon. The counselor has worked with individual students in the program and has been in charge of the overall testing program for evaluation.

In the opinion of the team members, the Honors English Program should no longer be considered an experiment. The objectives desired by the teachers in terms of student perception and performance were reached, with few exceptions. The teachers found themselves working harder than ever before, but there was no injustice inherent in the amount of work; the eight weeks of preparation time literally made the program possible. At the end of the year, several graduating seniors asked whether they might have the syllabus and reading list for next year sent to them when they were away at college; they did not want to miss the experiences to come. Neither does the Honors English teaching team.

G. Perceptions of the Administration

Parents. Few problems were encountered during the year. There was an occasional concern expressed by parents regarding the advisabiltiy of grouping sophomores, juniors and seniors together. Some felt that the books on the accepted reading list were not as appropriate for sophomores as they were for juniors and seniors. Generally there was wide-spread approval and enthusiasm for the endeavor, and numerous parents expressed delight in the program.

Students. At the first of the year some student complaint was registered about the amount of reading and writing involved and the objective tests. As both the team and students became more familiar with the subject content and organization, these problems diminished to a negligible concern.

Students expressed the belief of a much closer, more understanding relationship with the teachers than they had felt in prior English courses. There was a marked increase in student awareness and appreciation of literature. Students read more, and discussed these readings with parents and fellow students.

There is little doubt that some students began to question themselves regarding their own existence as well as the society in which they live.

At the beginning of the year sophomore students believed the subject matter to be too difficult, and this lack of conficence resulted in lesser participation in small group discussions than their junior and senior counterparts. At the end of the school year the team questioned the students in large groups about their feelings of the across-grade-lines arrangement. Very few felt this to be a concern.

Teachers. Very little comment was made by other staff members. The administration could not discern any negative feelings of any kind. Staff members seemed to regard the Honors English Program as simply another course. Bend Senior High School has been involved in innovations over the past several years. This may well account for the program's relative lack of novelty.

Scheduling problems. Occasionally the teaching team or the guidance department suggested that students change from one small group to another, or that a student withdraw into another English course. Approximately five students were removed either because of inability to accomplish the work or because of an unwillingness to do so. Ten to fifteen students were transferred between groups to better provide instructions or to achieve balance in the groups for discussion purposes.

The Team. Team members prepared well and worked diligently. Close cooperation was evident among themselves, other teachers and with the administration. There was no apparent discord.

Other problems. The administration encountered very few problems or complaints during the year. There were no more problems or complaints than would be found with any other course in the curriculum.

CHAPTER V

Summary

The Bend Senior High School Honors English Team Teaching Program constitutes an important innovation in secondary school organization and curriculum. The evaluation study has disclosed the major findings discussed in the succeeding paragraphs in support of this contention:

Achievement growth in reading and writing as measured by the STEP tests was approximately equal to the amount of growth expected of senior high school students. This growth was evident despite the fact that the subject content significantly differed from the normal content in grades 10, 11, and 12 which is, of course, the basis upon which the STEP tests were developed. So then we could conclude that the Honors English students derived the expected achievement growth plus an opportunity to study interesting and unusual subject content.

Mixing of the grade levels was justified by the fact that achievement growth did not differ among the 10th, 11th, and 12th graders.

The Evaluation study was deliberately designed to attempt to measure effects of the various facets of the Honors English Program on changes in attitudinal and behavioral measures. Students did not change in measured anxiety, and they became less satisfied with school. On the other hand, the 11th grade students and particularly the 12th grade students grew more open-minded. Both student and parent interviews suggest that, had instruments to measure attitudes toward literature and/or toward thinking been available, concrete evidence of such changes might well have been obtained.

Though participation in small group activities was not measured precisely, evidence obtained from small group observers suggests that one treatment procedure led to more nearly equal participation than had been obtained at the beginning of the observation period. In this apparently effective procedure the teacher directly and consistently encouraged the participation of the least active members and made special opportunities for the least active members to engage in discussion. The least active students seemed to have become relatively more participant, and the most active students less monopolizing of discussion time and of teacher attention.

However, the most important findings rest not on test measurements but on the perceptions of parents, students, teachers, and administrators. The most obvious overall impression gained from the several methods used to glean the perceptions of the various participant groups was that of extreme and universal enthusiasm. The parents reported that the students considered English to be their most interesting subject (as well as the one requiring the hardest work). This level of interest in English was in sharp contrast to the usual findings regarding student interest in subjects. The fact that the boys shared this enthusiasm for English with the girls was especially noteworthy. Moreover, the enthusiasm is not only attributable to the fact that the students were in the honors group in English, for most of them were also in the honors program in other subjects. Nor are we dependent upon only the parent interviews for evidence of student enthusiasm for the student interviews described an equally high level of interest and enthusiasm.

The parent interviews disclosed an amazingly high level of knowledge about and understanding of what was being taught in the English program of their children. Perhaps most gratifying of all was that both students and parents reported that discussions begun at school in the Honors English Program were continued at home among students, siblings and parents.

The design of the experimental program included several features which could have been expected to be controversial among parents and students: mixing of grade levels, deviation from the traditional curriculum and inclusion in the reading lists of several potentially provocative titles. Students and their parents, after initially expressing concern about grade level mixing, came in mid-spring to the conslusion that such fears were not justified and that it was actually an attribute rather than a disadvantage of the program.

Curriculum change was an important feature of the experimental program. Content in the classics was substituted for the various traditional literature content areas of grades 10, 11, and 12. The classics were supplemented by and related to selected modern and contemporary literature for the purpose of developing a thematic approach. Clearly identifiable instruction in grammar, punctuation and other mechanics was not included but was replaced by the intensive exercise in the writing of critical essays. Mechanics form and style improvement was sought and achieved through intensive evaluation of the student essays by the faculty and lay readers.

Two reading lists were developed. One consisting of direct supplementary content to the main themes was assigned by the faculty. The other, consisting of less closely related but nevertheless relevant readings, was developed jointly by the faculty and the students. Several potentially controversial and provocative titles appeared on these lists; especially the latter. Anticipated parent antagonism to these readings did not materialize. This was especially remarkable since the community was rocked in the middle of the school year by controversy regarding the content covered by the student literature club at Central Oregon Community College.

We should acknowledge several related aspects of the curriculum change and controversial title issues described above. The strong traditions of experimentation in the Bend schools may have made these particular innovations more palatable. Furthermore, the direction of the innovation may have made a difference. That is, movement toward content in the classics (including even selections from the Bible) may be intrinsically more acceptable in a community such as Bend than movement away from such content would have been. A further point is the express regulations that individual students were expected to buy for supplementary reading only those books they chose. Therefore, it would have been entirely possible for a student to avoid the purchase or reading of all controversial titles without in any way endangering his grades or performance.

In the preceding paragraphs we have emphasized the enthusiasm of students and parents toward the overall program and the absence of anticipated opposition to certain features. This high level of satisfaction with the program was paralleled by the enthusiasm of the teachers and the administrators. The teachers described a zest for the teaching task above levels previously experienced with similarly capable students in a more traditional organization and curriculum. While schools are run for the benefit of students, increased teacher enthusiasm and interest cannot help but benefit students.

The administrators shared student, parent and teacher enthusiasm for the program. Initial administrative concern regarding adverse reaction from non-team English teachers, complicated scheduling problems, parental complaints and added institutional cost all proved unfounded.

In closing, perhaps the strongest indication of the universal enthusiasm for the program is that a parallel program will be offered next year to the next most able group of English students.

APPENDIX A

SUPPLEMENTARY TEXT
FOR
HONORS ENGLISH STUDENTS

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SUPPLEMENTARY TEXT
FOR
HONORS ENGLISH STUDENTS

In twenty-four sections as follows:

		Number of Pages
1.	The Gods	2
2.	Aristotle: The Nature of Tragedy	8
3.	Meditations: Marcus Aelius Aurelius Antoninus	7
4.	The Apology: Socrates, Meletus	16
5.	Plutarch: The Life of Julius Caesar	7
6.	Suetonius: Lives of the Caesars	3
7.	Catallus	3
8.	Horace: Odes	5
9.	Ovid: Metamorphoses	8
10.	Martial: Epigrams	2
11.	Juvenal: Satire I on Poet who Recites in Public -- and other Sinners	4
12.	Code of Hammurabi	8
13.	The Koran	14
14.	Rubaiyat of Omar Khayyam	6
15.	The Prophet -- Kahhl Gibran	13
16.	The Douglas Tragedy	9
17.	Le Morte d'Arthur	5
18.	The Vengance of Sir Gawain	7
19.	The Siege of Benwick	3
20.	The Day of Destiny	5
21.	The Dolorous Deaths and Departing Out of This World of Sir Launcelot and Queen Gwynevere	4
22.	The Decameron - The First Day	9
23.	Ninth Tale - The Fifth Day	4
24.	Sonnets of Petrarch	6
	Total Pages	158

This voluminous section of the full report is omitted from many copies. If a copy is desired, contact the Principal, Bend Senior High School, Bend, Oregon.

THE GODS

Greek Name	Roman Name	Functions	Attributes
ZEUS King of gods s. of Cronus and Rhea	JUPITER (Jove)	King of gods; sky god; (seat on Mt. Olympus) arbiter of human destiny	scepter; aegis thunderbolt; eagle; "the thunderer"
HERA queen of gods; sis. & w. of Zeus	JUNO or Saturnia	Queen of gods; patron of marriage	"white-armed" peacock her bi "ox-eyed
APHRODITE or Cypris, Cytherea d. of Dione of Zeus/or born of the sea foam	VENUS	Goddess of love and beauty. w. of Vulcan	usually attended by her son Eros (cupid), s. of Ares (Mars)
APOLLO or Phoebus. s. of Zeus & Leto or Latona	APOLLO or Phoebus	God of sun;archery; prophecy; music; medicine; healing; patron of young men	lyre; bow & arrow;"golden god"; "god of silver bow"; "Apollo Shoot afar or Far-shooter"
ARTEMIS twin sister of Apollo	DIANA	Goddess of moon; hunting; child-birth; patron of maidens	bow and arrow; animals
ARES s. of Zeus & Hera	MARS	God of offensive war	weapons of war & destruction
ATHENE or Pallas d. of Zeus: born from his head in full armor	MINERVA	Goddess of wisdom; defensive war; spinning; weaving; art-craft	owl; olive tr helmet, shiel spear; aegis; "gray-eyed," "bright-eyed" (favorite of Zeus)
DEMETER sis. of Zeus	CERES	Goddess of grain, agriculture (mother of Proserpine)	
HEPHAESTUS s. of Zeus & Hera	VULCAN	God of fire; forger of armor of gods & heroes	anvil & forge lame; h. of Alphrodite
HERMES s. of Zeus & Maia	MERCURY	Messenger of gods; guide of souls of dead to underworld	winged sandal & hat; caduce (winged wand with entwined serpents) (youthful)
HESTIA sis. of Zeus	VESTA	Goddess of fire in hearth; domestic life	
POSEIDON b. of Zeus	NEPTUNE	God of sea;horses	trident (3-pronged spear "blue-haired"

Greek Names	Roman Name	Functions	Attributes
DIONYSUS s. of Zeus & Semele	BACCHUS	God of wine; promoter of civilization	wore vine leaves or iv rode tiger, panther, lyn attended by Satyrs & Maenads
EOS	AURORA	Goddess of morn	"rosy-fingered"; saffron robed
ERIS	DISCORS	Goddess of discord strife	apple of discord (at marriage of Peleus & Thetis)
EROS s. of Aphrodite & Ares	CUPID	God of love	bow & arrow
FATES: Clotho Lachesis Atropos		Spin the thread of human desting and cut it at their pleasure	
HADES b. of Zeus	PLUTO	God of underworld; ruler of souls of dead	"dusky Hades
HEBE d. of Zeus & Hera		Cupbearer to gods (displaced by the Trojan boy, Ganymede)	
HYMEN		God of marriage	
IRIS		messenger of gods, especially Hera	rainbow-hued
MUSES (9) d. of Zeus		Goddesses of science, fine arts, & literature	Mt. Helicon Mt. Parnassu
PAN s. of Mercury	FAUNUS	God of shepherds, woods, fields, flocks, & Herdsmen; inspires terror in travelers (panic)	half-man, half-goat; syrinx (Pan' pipes)
PERSEPHONE d. of Zeus & Demeter	PROSERPINA or Proserpine	Queen of Hades	cornucopia full of flow in spring

ARISTOTLE

THE NATURE OF TRAGEDY

Of the poetry which imitates in hexameter verse, and of Comedy, we will speak hereafter. Let us now discuss Tragedy, resuming its formal definition, as resulting from what has been already said.

Tragedy, then, is an imitation of an action that is serious, complete, and of a certain magnitude; in language embellished with each kind of artistic ornament, the several kinds being found in separate parts of the play; in the form of action, not of narrative; through pity and fear effecting the proper purgation of these emotions. By "language embellished," I mean language into which rhythm, "harmony," and song enter. By "the several kinds in separate parts," I mean that some parts are rendered through the medium of verse alone, others again with the aid of song.

Now as tragic imitation implies persons acting, it necessarily follows, in the first place, that Scenic equipment will be a part of Tragedy. Next, Song and Diction, for these are the means of imitation. By "Diction" I mean the mere metrical arrangement of the words: as for "Song," it is a term whose full sense is well understood.

Again, Tragedy is the imitation of an action; and an action implies personal agents, who necessarily possess certain qualities both of character and thought. It is these that determine the qualities of actions themselves; these--thought and character--are the two natural causes from which actions spring: on these causes, again, all success or failure depends. Hence, the Plot is the imitation of the action:--for by plot I here mean the arrangement of the incidents. By Character I mean that in virtue of which we ascribe certain qualities to the agents. By Thought, that whereby a statement is proved, or a general truth expressed. Every Tragedy, therefore, must have six parts, which parts determine its quality--namely, Plot, Character, Diction, Thought, Scenery, Song. Two of the parts constitute the means of imitation, one the manner, and three the objects of imitation. And these complete the list. These elements have been employed, we may say, by almost all poets; in fact, every play contains Scenic accessories as well as Character, Plot, Diction, Song, and Thought.

But most important of all is an imitation, not of men, but of an action and of life,--of happiness and misery; and happiness and misery consist in action, the end of human life being a mode of action, not a quality. Now the characters of men determine their qualities, but it is by their actions that they are happy or the reverse. Dramatic action, therefore, is not with a view to the representation of character: character comes in as subsidiary to the action. Hence the incidents and the plot are the end of a tragedy; and the end is the chief thing of all. Again, without action there cannot be a tragedy; there may be without character. The tragedies of most of our modern poets fail in the rendering of character; and of poets in general this is often true. It is the same in painting; and here lies the difference between Zeuxis and Polygnotus. Polygnotus delineates character well: the style of Zeuxis is devoid of ethical quality. Again, if you string together a set of speeches expressive of character, and well finished in point of diction and thought, you will not produce the essential tragic effect nearly so well as with a play, which, however deficient in these respects, yet has a plot and artistically constructed incidents. Besides which, the most powerful elements of emotional interest in Tragedy--Reversals of Fortune, and Recognition scenes--are parts of the plot. A further proof is, that novices in the art are able to elaborate their diction and ethical portraiture, before they can frame the incidents. It is the same with almost all early poets.

The Plot, then, is the first principle, and, as it were, the soul of the tragedy: Character holds the second place. A similar fact is seen in painting. The most beautiful colors, laid on confusedly, will not give as much pleasure as the chalk outline of a portrait. Thus Tragedy is the imitation of an action, and of the agents, mainly with a view to the action.

Third in order is the Thought,--that is, the faculty of saying what is possible and pertinent in given circumstances. In the case of the dramatic dialogue, this is the function of the political or the rhetorical art: for the older poets make their characters speak the language of civic life; the poets of our time, the language of the rhetoricians. Character is that which reveals moral purpose: it shows what kind of things, in cases of doubt, a man chooses or avoids. A dialogue, therefore, which in no way indicates what the speaker chooses or avoids, is not expressive of character. Thought, on the other hand, is that whereby we prove that something is or is not, or state a general maxim.

Fourth comes the Diction; by which I mean, as has been already said, the expression of our meaning in words; and its essence is the same both in verse and prose.

Of the remaining elements Song holds the chief place among the embellishments.

The Scenery has, indeed, an emotional attraction of its own, but, of all the parts, it is the least artistic, and connected least with poetic theory. For the power of Tragedy, we may be sure, is felt even apart from representation and actors. Besides, the production of scenic effects depends more on the art of the stage manager than on that of the poet.

These principles being established, let us now discuss the proper structure of the Plot, since this is the first and also the most important part of Tragedy.

Now, according to our definition, Tragedy is an imitation of an action that is complete, and whole, and of a certain magnitude; for there may be a whole that is wanting in magnitude. A whole is that which has beginning, middle, and end. A beginning is that which does not itself follow anything by causal necessity, but after which something naturally is or comes to be. An end, on the contrary, is that which itself naturally follows some other thing, either by necessity, or in the regular course of events, but has nothing following it. A middle is that which follows something as some other thing follows it. A well-constructed plot, therefore, must neither begin nor end at haphazard, but conform to the type here described.

Again, if an object be beautiful--either a living organism or a whole composed of parts--it must not only have its parts in orderly arrangement, it must also be of a certain magnitude. Hence no exceedingly small animal can be beautiful; for the view of it is confused, the object being seen in an almost imperceptible moment of time. Nor, again, can an animal of vast size be beautiful; for as the eye cannot take it all in at once, the unity and sense of the whole is lost for the spectator. So it would be with a creature a thousand miles long. As, therefore, in animate bodies and living organisms, a certain magnitude is necessary, and that such as may be easily embraced in one view; so in the plot, a certain length is necessary, and that length one that may be easily embraced by the memory. The limit of length in relation to dramatic competition and sensuous presentment is no part of artistic theory. For suppose a hundred tragedies had to be played against one another, the performance would be regulated by the hour-glass, --a method, indeed, that is familiar enough otherwise. But the limit as fixed by the nature of the drama itself is this:--the greater the length, the more beautiful will the piece be in respect of such magnitude, provided that the whole be perspicuous. And as a general rule, the proper magnitude is comprised within such limits, that the sequence of events, according to the law of probability or necessity, will admit of a change from bad fortune to good, or from good fortune to bad.

Unity of plot does not, as some persons think, consist in the unity of the hero. For infinitely various are the incidents in one man's life, which cannot be reduced to unity; and so, too, there are many actions of one man out of which we cannot make one action. Hence the error, as it appears, of all poets, who have composed a Heracleid, a Theseid, or other poems of the kind. They imagine that as Heracles was one man, the story of Heracles ought also to be a unity. But Homer, as in all else he is of surpassing merit, here too--whether from art or natural genius--seems to have happily discerned the truth. In composing the Odyssey he did not bring in all the adventures of Odysseus--such as his wound on Parnassus, or his feigned madness at the mustering of the host--incidents between which there was no necessary or probable connection: but he made the Odyssey, and likewise the Iliad, to center round an action, that in our sense of the word is one. As therefore, in the other imitative arts, the imitation is one, when the object imitated is one, so the plot, being an imitation of an action, must imitate one action and that a whole, the structural union of the parts being such that, if any one of them is displaced or removed, the whole will be disjointed and disturbed. For that which may be present or absent without being perceived, is not an organic part of the whole.

It is, moreover, evident from what has been said, that it is not the function of the poet to relate what has happened, but what may happen,--what is possible according to the law of probability or necessity. The poet and the historian differ not by writing in verse or in prose. The work of Herodotus might be put into verse, and it would still be a species of history, with meter no less than without it. The true difference is that one relates what has happened, the other what may happen. Poetry, therefore, is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular. The universal tells us how a person of given character will on occasion speak or act, according to the law of probability or necessity; and it is this universality at which poetry aims in giving expressive names to the characters. The particular is--for example--what Alcibiades did or suffered. In Comedy this is now apparent: for here the poet first constructs the plot on the lines of probability, and then assumes any names he pleases;--unlike the lampooners who write about a particular individual. But tragedians still keep to real names, the reason being that what is possible is credible: what has not happened we do not at once feel sure to be possible: but what has happened is manifestly possible; otherwise it would not have happened. Still there are some tragedies in which one or two names only are well known, the rest being fictitious. In others, none are well known,--as in Agathon's Flower, where incidents and names alike are fictitious, and yet it pleases. We must not, therefore, at all costs keep to the received legends, which are the usual subjects of Tragedy. Indeed, it would be absurd to attempt it; for even familiar subjects are familiar only to a few, and yet give pleasure to all. It clearly follows that the poet or "maker" should be the maker of plots rather than of verses; since he is a poet because he imitates, and what he imitates are actions. And if he chances to take an historical subject, he is none the less a poet; for there is no reason why some real events should not have that internal probability or possibility which entitles the author to the name of poet.

Of all plots and actions the epeisodic are the worst. I call a plot "epeisodic" in which the episodes or acts succeed one another without probable or necessary sequence. Bad poets compose such pieces by their own fault, good poets, to please the players; for, as they write for competing rivals, they draw out the plot beyond its capacity, and are often forced to break the natural continuity.

But again, Tragedy is an imitation not only of a complete action, but of events terrible and pitiful. Such an effect is best produced when the events come on us by surprise; and the effect is heightened when, at the same time, they follow from one another. The tragic wonder will then be greater than if they happened of themselves or by accident; for even accidents are most striking when they have an air of design. We may instance the statue of Mitys at Argos, which fell upon his murderer while he was looking at it, and killed him. Such events seem not to be due to mere chance. Plots, therefore, constructed on these principles are necessarily the best.

Plots are either Simple or Complicated; for such too, in their very nature, are the actions of which the plots are an imitation. An action which is one and continuous in the sense above defined, I call Simple, when the turning point is reached without Reversal of Fortune or Recognition: Complicated, when it is reached with Reversal of Fortune, or Recognition, or both. These last should arise from the internal structure of the plot, so that what follows should be the necessary or probable result of the preceding action. It makes all the difference whether one event is the consequence of another, or merely subsequent to it.

A Reversal of Fortune is, as we have said, a change by which a train of action produces the opposite of the effect intended; and that, according to our rule of probability or necessity. Thus in the Œdipus, the messenger, hoping to cheer Œdipus, and to free him from his alarms about his mother, reveals his origin, and so produces the opposite effect. Again in the Lynceus, Lynceus is being led out to die, and Danaus goes with him, meaning to slay him; but the outcome of the action is that Danaus is killed and Lynceus saved.

A Recognition, as the name indicates, is a change from ignorance to knowledge, producing love or hate between the persons destined by the poet for good or bad fortune. The best form of recognition is coincident with a reversal of fortune, as in the Œdipus. There are indeed other forms. Even inanimate things of the most trivial kind may sometimes be objects of recognition. Again, the discovery may be made whether a person has or has not done something. But the form which is most intimately connected with the plot and action is, as we have said, the recognition of persons. This, combined with a reversal of fortune, will produce either pity or fear; and actions producing these effects are those which, as we have assumed, Tragedy represents. Moreover, fortune or misfortune will depend upon such incidents. Recognition, then, being between persons, it may happen that one person only is recognized by the other--when the latter is already known--or the recognition may need to be on both sides. Thus Iphigenia is revealed to Orestes by the sending of the letter; but another means is required to make Orestes known to Iphigenia.

Two parts, then, of the Plot-- Reversal of Fortune and Recognition--turn upon surprises. A third part is the Tragic Incident. The two former have been discussed. The Tragic Incident is a destructive or painful action, such as death on the stage, bodily torments, wounds and the like.

As the sequel to what has already been said, we must proceed to consider what the poet should aim at, and what he should avoid, in constructing his plots; and by what means Tragedy may best fulfill its function.

A perfect tragedy should, as we have seen, be arranged on the simple, not the complicated, plan. It should, moreover, imitate actions which excite pity and fear, this being the distinctive mark of tragic imitation. It follows plainly, in the first place, that the change of fortune presented must not be the spectacle of a perfectly good man brought from prosperity to adversity: for this moves neither pity nor fear; it simply shocks us. Nor again, that of a bad man passing from adversity to prosperity: for nothing can be more alien to the spirit of Tragedy; it possesses no single tragic quality; it neither satisfies the moral sense, nor calls forth pity or fear. Nor, again, should the downfall of the utter villain be exhibited. A plot of this kind would, doubtless, satisfy the moral sense, but it would inspire neither pity nor fear; for pity is aroused by unmerited misfortune, fear by the misfortune of a man like ourselves. Such an event, therefore, will be neither pitiful nor terrible. There remains, then, the character between these two extremes,--that of a man who is not eminently good and just, yet whose misfortune is brought about not by vice or depravity, but by some error or frailty. He must be one who is highly renowned and prosperous,--a personage like Œdipus, Thyestes, or other illustrious men of such families.

A well-constructed plot should, therefore, be single, rather than double, as some maintain. The change of fortune should be not from bad to good, but, reversely, from good to bad. It should come about as the result not of vice, but of some great error or frailty, in a character either such as we have described, or better rather than worse. The practice of the stage bears out our view. At first the poets recounted any legends that came in their way. Now, tragedies are founded on the story of a few houses,--on the fortunes of Alcmæon, Œdipus, Orestes, Meleager, Thyestes, Telephus, and those others who have done or suffered something terrible. A tragedy, then, to be perfect according to the rules of art should be of this construction. Hence they are in error who censure Euripides just because he follows this principle in his plays, many of which end unhappily. It is, as we have said, the right ending. The best proof is that on the stage and in dramatic competition, such plays, if they are well represented, are most tragic in their effect; and Euripides, faulty as he is in the general management of his subject, yet is felt to be the most tragic of poets.

In the second rank comes the kind of tragedy which some place first. Like the Odyssey, it has a double thread of plot, and also an opposite catastrophe for the good and for the bad. It is generally thought to be the best, owing to the weakness of the spectators; for the poet is guided in what he writes by the wishes of his audience. The pleasure, however, thence derived is not the true tragic pleasure. It is proper rather to Comedy, where those who, in the piece, are the deadliest enemies--like Orestes and Ægisthus--go forth reconciled at last, and no one slays or is slain.

Fear and pity may be aroused by the spectacle or scenic presentment; but they may also result from the inner structure of the piece, which is the better way, and indicates a superior poet. For the plot ought to be so constructed that, even without the aid of the eye, anyone who is told the incidents will thrill with horror and pity at the turn of events. This is precisely the impression we should receive from listening to the story of the Œdipus. But to produce this effect by the mere spectacle is a less artistic method, and dependent on extraneous aids. Those who employ spectacular means to create a sense not of the terrible but of the monstrous, are strangers to the purpose of Tragedy; for we must not demand of Tragedy every kind of pleasure, but only that which is proper to it. And since the pleasure which the poet should afford is that which comes from pity and fear through imitation, it is evident that this quality must be stamped upon the incidents.

Let us then determine what are the circumstances which impress us as terrible or pitiful.

Actions capable of this effect must happen between persons who are either friends or enemies or indifferent to one another. If an enemy kills an enemy, there is nothing to excite pity either in the act or the intention, except so far as the suffering in itself is pitiful. So again with indifferent persons. But when the tragic incident occurs between those who are near or dear to one another--if, for example, a brother kills, or intends to kill, a brother, a son his father, a mother her son, a son his mother, or any other deed of this kind is done--here we have the situations which should be sought for by the poet. He may not indeed destroy the framework of the received legends--the fact, for instance, that Clytemnestra was slain by Orestes and Eriphyle by Alcmæon--but he ought to show invention of his own, and skillfully adapt the traditional material. What is meant by skillfully, let us explain more clearly.

The action may be done willingly and with full knowledge on the part of the agents, in the manner of the older poets. It is thus, in fact, that Euripides makes Medea slay her children. Or, again, the deed of horror may be done, but done in ignorance, and the tie of kinship or friendship be discovered afterwards. The Œdipus of Sophocles is an example. Here, indeed, the incident is outside the drama proper; but cases occur where it falls within the action of the play: we may cite the Alcmæon of Astydams, or Telegonus in the Wounded Odysseus. Again, there is a third case, where someone is just about to do some irreparable deed through ignorance, and makes the discovery before it is done. These are the only possible ways. For the deed must either be done or not done,--and that wittingly or unwittingly. But of all these ways, to be about to act knowing the consequences, and then not to act, is the worst. It is shocking without being tragic, for no disaster follows. It is, therefore, never, or very rarely, found in poetry. One instance, however, is in the Antigone, where Hæmon intends to kill Creon. The next and better way is that the deed should be perpetrated. Still better, that it should be perpretrated in ignorance, and the discovery made afterwards. There is then nothing to shock us, while the discovery produces a startling effect. But the absolutely best way is the last mentioned. Thus in the Cresphontes, Merope is in the act of putting her son to death, but, recognizing who he is, spares his life. So in the Iphigenia, the sister recognizes the brother just in time. Again in the Helle, the son recognizes the mother when on the point of giving her up. This, then, is why a few families only, as has been already observed, furnish the subjects of tragedy. It was not art, but happy chance, that led poets by tentative discovery to impress the tragic quality upon their plots. They are compelled, therefore, to have recourse to those houses in which tragic disasters have occurred.

Enough has now been said concerning the structure of the incidents and the proper constitution of the plot.

In respect of Character there are four things to be aimed at. First, and most important, it must be good. Now any speech or action that manifests a certain moral purpose will be expressive of character: the character will be good if the purpose is good. This rule applies to persons of every class. Even a woman may be good, and also a slave; though the woman may be said to be an inferior being, and the slave is absolutely bad. The second thing to aim at is propriety. There is a type of manly valor; but for a woman to be valiant in this sense, or terrible, would be inappropriate. Thirdly, character must be true to life: for this is a distinct thing from goodness and propriety, as here described. The fourth point is consistency: for even though the original character, who suggested the type, be inconsistent, still he must be consistently inconsistent. As an example of character needlessly bad, we have Menelaus in the Orestes: of character incongruous and inappropriate, the lament of Odysseus in the Scylla, and the speech of Melanippe: of inconsistency, the Iphigenia at Aulis,--for the suppliant Iphigenia in no way resembles her later self.

As in the structure of the plot, so too in the portraiture of character, the poet should always aim either at the necessary or the probable. Thus a person of a given character should speak or act in a given way, by the rule either of necessity or of probability; just as this event should follow that by necessary or probable sequence. It is therefore evident that the unraveling of the plot, no less than the complication, must be brought about by the plot itself, and not by Machinery,--as in the Medea, or in the Return of the Greeks in the Iliad. Machinery should be employed only for events external to the drama,--either such as are previous to it and outside the sphere of human knowledge, or subsequent to it and which need to be foretold and announced; for to the gods we ascribe the power of seeing all things. Within the action there must be nothing irrational. If the irrational cannot be excluded, it should be outside the scope of the tragedy. Such is the irrational element in the Œdipus of Sophocles.

Again, since Tragedy is an imitation of persons who are above the common level, the example of good portrait-painters should be followed. They, while reproducing the distinctive form of the original, make a likeness which is true to life and yet more beautiful. So too the poet, in representing men quick or slow to anger, or with other defects of character, should preserve the type and yet ennoble it. In this way Achilles is portrayed by Agathon and Homer.

These are rules the poet should observe. Nor should he neglect those appeals to the senses, which, though not among the essentials, are the concomitants of poetry; for here too there is much room for error. But of this we have said enough in our published treaties.

What Recognition is has been already explained. We will now enumerate its kinds.

First, the least artistic form, which, from poverty of wit, is commonly employed--recognition by signs. Of these some are congenital,--such as "the spear which the earth-born race bear on their bodies," or the stars introduced by Carcinus in his Thyestes. Others are acquired after birth; and of these some are bodily marks, as scars; some external tokens, as necklaces, or the little ark in the Tyro by which the discovery is effected. Even these admit of more or less skillful treatment. Thus in the recognition of Odysseus by his scar, the discovery is made in one way by the nurse, in another by the herdsman. This use of tokens for purposes of proof--and, indeed, any formal proof with or without tokens--is an inartistic mode of recognition. A better kind is that which results from the turn of fortune; as in the Bath scene in the Odyssey.

Next come the recognitions invented at will by the poet, and on that account wanting in art. For example, Orestes in the Iphigenia reveals the fact that he is Orestes. She, indeed, makes herself known by the letter; but he, by speaking himself, and saying what the poet, not what the plot, requires. This, therefore, is nearly allied to the fault above mentioned:--for Orestes might as well have brought tokens with him. Another similar instance is the "voice of the shuttle" in the Tereus of Sophocles.

The third form of recognition is when the sight of some object calls up a train of memory: as in the Cyprians of Dicæogenes, where the hero breaks into tears on seeing a picture; or again in the Lay of Alcinous, where Odysseus, hearing the minstrel play the lyre, recalls the past and weeps; and hence the recognition.

The fourth kind is by process of reasoning. Thus in the Choephori:--"Someone resembling me has come: no one resembles me but Orestes: therefore Orestes has come." Again, there is the discovery made by Iphigenia in the play of Polyeidus the Sophist. It was natural for Orestes to reason thus with himself:--"As my sister was sacrificed, so too it is my lot to be sacrificed." So, again, in the Tydeus of Theodectes:--"I came to find my son, and I must perish myself." So too in the Phineidæ: the women, on seeing the place, inferred their fate:--"Here we are fated to die, for here we were exposed." Again, there is a recognition combined with a false inference on the part of one of the characters, as in the Odysseus Disguised as a Messenger. A man said he would know the bow,--which, however, he had not seen. This remark led Odysseus to imagine that the other would recognize him through the bow, and so suggested a false inference.

But, of all recognitions, the best is that which arises from the incidents themselves, where the startling effect is produced by probable means. Such is that in the Œdipus of Sophocles, and in the Iphigenia; for it was natural that Iphigenia should wish to send a letter by Orestes. These recognitions stand on their own merits, and do not need the aid of tokens invented for the purpose, or necklaces. Next come the recognitions by process of reasoning.

MEDITATIONS

MARCUS AELIUS AURELIUS ANTONINUS

I - THE CULTIVATION OF A PHILOSOPHICAL MIND

The example of my grandfather Verus taught me to be candid and to control my temper. By the memory of my father's character I learnt to be modest and manly. My mother taught me regard for religion, to be generous and open-handed, and neither to do an ill turn to anyone nor even to think of it. She bred me also to a plain and inexpensive way of living.

I owe it to my grandfather that I had not a public education, but had good masters at home. From my tutor I learnt not to identify myself with popular sporting interests, but to work hard, endure fatigue, and not to meddle with other people's affairs. Diognetus taught me to bear freedom and plain dealing in others, and gave me a taste, for philosophy. Rusticus first set me to improve my character, and prevented me from running after the vanity of the Sophists.

Apollonius showed me how to give my mind its due freedom, to disregard everything that was not true and reasonable and to maintain an equable temper under the most trying circumstances. Sextus taught me good humour, to be obliging and to bear with the ignorant and thoughtless. From Maximus I learnt to command myself and to put through business efficiently, without drudging or complaint.

From my adoptive father I learnt a smooth and inoffensive temper and a greatness proof against vanity and the impressions of pomp and power; I learnt that it was the part of a prince to check flattery, to have his exchequer well furnished, to be frugal in his expenses, not to worship the gods to superstition, but to be reserved, vigilant and well poised.

I thank the gods that my grandfathers, parents, sister, preceptors, relatives, friends and domestics were almost all persons of probity and that I never happened to disoblige any of them. By the goodness of the gods I was not provoked to expose my infirmities. I owe it to them also that my wife is so deferential, affectionate and frugal; and that when I had a mind to look into philosophy I did not spend too much time in reading or logic-chopping. All these points could never have been guarded without a protection from above.

II - PHILOSOPHY, THE MIND'S GREATEST SOLACE

Put yourself in mind, every morning, that before that night you will meet with some meddlesome, ungrateful and abusive fellow, with some envious or unsociable churl. Remember that their perversity proceeds from ignorance of good and evil; and that since it has fallen to my share to understand the natural beauty of a good action and the deformity of an ill one; since I am satisfied that the disobliging person is of kin to me, our minds being both extracted from the Deity; since no man can do me a real injury because no man can force me to misbehave myself; I cannot therefore hate or be angry with one of my own nature and family. For we are all made for mutual assistance, no less than the parts of the body are for the service of the whole; whence it follows that clashing and opposition are utterly unnatural.

This being of mine consists of body, breath and that part which governs. Put away your books and face the matter itself. As for your body, value it no more than if you were just expiring; it is nothing but a little blood and bones. Your breath is but a little air pumped in and out. But the third part is your mind. Here make a stand. Consider that you are an old man, and do not let this noble part of you languish in slavery any longer. Let it not be overborne with selfish passions; let it not quarrel with fate, or be uneasy at the present, or afraid of the future. Providence shines clearly through the work of the gods. Let these reflections satisfy you, and make them your rule to live by. As for books, cease to be eager for them, that you may die in good humour heartily thanking the gods for what you have had.

Remember that you are a man and a Roman, and let your actions be done with dignity, gravity, humanity, freedom and justice; let every action be done as though it were your last. Have neither insincerity nor self-love. Man has to gain but few points in order to live a happy and god-like life.

And what, after all, is there to be afraid of in death? If the gods exist, you can suffer no harm; and if they do not exist, or take no care of us mortals, a world without gods or Providence is not worth a man's while to live in. But the being of the gods, and their concern in human affairs, is beyond dispute; and they have put it in every man's power not to fall into any calamity properly so called.

Living and dying, honour and infamy, pleasure and pain, riches and poverty--all these are common to the virtuous and the depraved, and are therefore intrinsically neither good nor evil. We live but for a moment; our being is in a perpetual flux, our faculties are dim, our bodies tend ever to corruption; the soul is an eddy, fortune is not to be guessed at and posthumous fame is oblivion. To what, then, may we trust? Why, to nothing but philosophy. This is, to keep the interior divinity from injury and disgrace, and superior to pleasure and pain, without any dissembling and pretence, and to acquiesce in one's appointed lot.

III - OF RESOLUTENESS FOR THAT WHICH IS BEST

Observe that the least things and effects in nature are not without charm and beauty, as the little cracks in the crust of a loaf, though not intended by the baker, are agreeable and invite the appetite. Thus figs, when they are ripest, open and gape; and olives, when they are near decaying, are peculiarly attractive. The bending of an ear of corn, the frown of a lion, the foam of a boar, and many other like things, if you take them singly, are far from beautiful; but seen in their natural relations are characteristic and effective. So if a man have but inclination and thought to examine the product of the universe, he will find that the most unpromising appearances have their own appropriate charm.

Do not spend your thoughts upon other people, nor pry into the talk, fancies and projects of another, nor guess at what he is about, or why he is doing it. Think upon nothing but what you could willingly tell about, so that if your soul were laid open there would appear nothing but what was sincere, good-natured and public-spirited. A man thus qualified is a sort of priest and minister of the gods, and makes a right use of the divinity within him, Be cheerful; depend not at all on foreign supports, nor beg your happiness of another; do not throw away your legs to stand upon crutches.

If, in the whole compass of human life, you find anything preferable to justice and truth, temperance and fortitude, or to a mind self-satisfied with its own rational conduct and entirely resigned to fate, then turn to it as to your supreme happiness. But if there be nothing more valuable than the divinity within you, if all things are trifles in comparison with this, then do not divide your allegiance. Let your choice run all one way, and be resolute for that which is best. As for other speculations, throw them once for all out of your head.

IV - OF LOYALTY TO THE PRINCIPLES OF WISDOM

It is the custom of people to go to unfrequented places and to the seashore and to the hills for retirement; and you yourself have often desired this solitude. But, after all, this is only a vulgar fancy for it is in your power to withdraw into yourself whenever you have a mind to it. One's own heart is a place the most free from crowd and noise in the world if only one's thoughts are serene and the mind well ordered. Make, therefore, frequent use of this retirement, therein to refresh your virtue. And to this end be always provided with a few short, uncontested notions, to keep your understanding true. Do not forget to retire to this solitude of yours; let there be no straining or struggling in the matter, but move at ease.

If understanding be common to us all, then reason, its cause, must be common, too. And so also must the reason which governs conduct by commands and prohibitions be common to us all. Mankind is therefore under one common law and so are fellow-citizens; and the whole world is but one commonwealth, for there is no other society in which mankind can be incorporated.

Do not suppose that you are hurt, and your complaint will cease.

If a man affronts you, do not defer to his opinion, or think just as he would have you do. No; look upon things as reality presents them. When incense is thrown upon the altar, one grain usually falls before another; but it matters not.

Adhere to the principles of wisdom, and those who now take you for a monkey or a beast will make a god of you in a week.

A thing is neither better nor worse for being praised. Do virtues stand in need of a good word, or are they the worse for a bad one? An emerald will shine none the less though its worth be not spoken of.

Whatever is agreeable to You, O Universe, is so to me, too. Your operations are never mis-timed. Whatever Your seasons bring is fruit for me, O Nature. From You all things proceed, subsist in You, and return to You. The poet said, 'Dear City of Cecrops'; shall we not say, 'Dear City of God'?

The greater part of what we say and do is unnecessary; and if this were only retrenched we should have more leisure and less disturbance. This applies to our thoughts also, for impertinence of thought leads to unnecessary action.

Mankind are poor, transitory things; one day in life, and the next turned to ashes. Therefore manage this minute wisely and part with it cheerfully; and like a ripe fruit, when you drop, make your acknowledgments to the tree that bore you.

V - OF SINCERITY IN ACTIONS

When you feel unwilling to rise early in the morning, make this short speech to yourself: 'I am getting up now to do the business of a man; and am I out of humour for going about that I was made for, and for the sake of which I was sent into the world? Was I then designed for nothing but to doze beneath the counterpane?' Surely action is the end of your being.

Look upon the plants and birds, the ants, spiders and bees, and you will see that they are all exerting their nature and busy in their station. Shall not a man act like a man?

Be not ashamed of any action which is in accordance with nature, and never be misled by the fear of censure or reproach. Where honesty prompts you to say or do anything, let not the opinion of others hold you back. Go straight forward, pursuing your own and the common interest.

Some men, when they do you a kindness, ask for the payment of gratitude; others, more modest, remember the favour and look upon you as their debtor. But there are yet other benefactors who forget their good deeds; and these are like the vine, which is satisfied by being fruitful in its kind and bears a bunch of grapes without expecting any thanks for it. A truly kind man never talks of a good turn that he has done, but does another as soon as he can, just like a vine that bears again the next season.

We commonly say that Aesculapius has prescribed riding for one patient, walking for another, a cold bath for a third. In the same way we may say that the nature of the universe has ordered this or that person a disease, loss of limbs or estate, or some such other calamity. For as, in the first case, the word 'prescribed' means a direction for the health of the patient, so, in the latter, it means an application suitable for his constitution and destiny.

Be not uneasy, discouraged or out of humour, because practice falls short of precept in some particulars. If you happen to be vanquished, come on again, and be glad if most of what you do is worthy of a man.

We ought to live with the gods. This is done by being contented with the appointment of providence and by obeying the orders of that divinity which is God's deputy; and this divine authority is no more or less than that soul and reason which every man carries within him.

VI - OF LIBERALITY IN OUTLOOK

The best way of revenge is not to imitate the injury. Be always doing something serviceable to mankind; and let this constant generosity be your pleasure, not forgetting a due regard to God.

The world is either an aggregation of atoms, or it is a unity ruled by law and providence. If the first, what should I stay for, where nature is a chaos and things are blindly jumbled together? But if there is a providence, I adore the great Governor of the world, and am at ease and cheerful in the prospect of protection.

Suppose you had a stepmother and a mother at the same time; though you would pay regard to the first, your converse would be principally with the later. Let the court and philosophy represent these two relations to me.

If an antagonist in the circus tears our flesh with his nails, or tilts against us with his head, we do not cry out foul play, nor are we offended, nor do we suspect him afterwards as a dangerous person. Let us act thus in the other instances of life. When we receive a blow, let us think that we are but at a trial of skill and depart without malice or ill will.

It is enough to do my duty; as for other things, I will not be disturbed about them.

The vast continents of Europe and of Asia are but corners of the creation; the ocean is but a drop, and Mount Athos but a grain in respect of the universe; and the present instant of time is but a point to the extent of eternity.

When you have a mind to divert your fancy, try to consider the good qualities of your acquaintance--such as the enterprising vigour of this man, the modesty of another, the liberality of a third, and so on. Let this practice be always at hand.

VII - OF PATIENCE AND TOLERATION

What is wickedness? It is nothing new. When you are in danger of being shocked, consider that the sight is nothing but what you have frequently seen already. All ages and histories, towns and families, are full of the same stories; there is nothing new to be met with, but all things are common and quickly over.

Nature works up the matter of the universe like wax; now it is a horse; soon you will find it melted down and run into the figure of a tree, then a man, then something else. Only for a brief time is it fixed in any species.

Antisthenes said: 'It is the fate of princes to be ill spoken of for their good deeds.'

Consider the course of the stars as if you were driving through the sky and kept them company. Such contemplations as these scour off the rust contracted by conversing here below.

Rational creatures are designed for the advantage of each other. A sociable temper is that for which human nature was principally intended.

It is a saying of Plato's that no one misses the truth by his own goodwill. The same may be said of honesty, sobriety, good nature and the like. Remember this for it will help to sweeten your temper.

Though the gods are immortal, and have had their patience tried through so many ages, yet they even provide liberally for us.

And are you tired with evil men already, who are an unhappy mortal yourself?

VIII- OF THE TRIPLE RESPONSIBILITY

Every man has three relations to acquit himself in; his body, God, and his neighbours.

Have you seen a hand or a foot cut off and removed from the body? Just such a thing is the man who is discontented with destiny or cuts himself off by selfishness from the interest of mankind. But here is the fortunate aspect of the case--it lies in his power to set the limb on again. Consider the peculiar bounty of God to man in this privilege: He has set him above the necessity of breaking off from nature and providence at all; but supposing this misfortune to have occurred, it is in man's power to rejoin the body, and grow together again.

Do not take your whole life into your head at a time, nor burden yourself with the weight of the future. Neither what is past nor what is to come need afflict you, for you have only to deal with the present; and this is strangely lessened if you take it singly and by itself. Chide your fancy, therefore, if it grow faint.

Throw me into what climate or state you please, for all that I will keep my soul content. Is any misadventure big enough to ruffle my peace, or to make my mind mean, craving and servile? What is there that can justify such disorders?

Be not heavy in business, nor disturbed in conversation, nor rambling in thought. Do not burden yourself with too much employment. Do men curse you? This cannot prevent you from keeping a wise, temperate and upright mind. If a man standing by a lovely spring should rail at it, the water is none the worse for his foul language; and if he throw in dirt it will soon disappear and the fountain will be as wholesome as ever. How are you to keep your springs always running, that they may never stagnate into a pool? You must persevere in the virtues of freedom, sincerity, moderation and good nature.

IX - OF MODERATION IN DEED AND WISH

Do not drudge like a galley-slave, nor do business in a laborious manner, as if you wish to be pitied or wondered at.

As virtue and vice consist in action, and not in the impressions of the senses, so it is not what they feel, but what they do, that makes mankind happy or miserable.

This man prays that he may gain such a woman; but do you rather pray that you may have no such inclination. Another invokes the gods to set him free from some troublesome circumstance; but let it be your petition that your mind may not be set upon such a wish. A third is devout in order to prevent the loss of his son; but I would have you pray rather against the fear of losing him. Let this be the rule for your devotions, and watch the event.

X - OF SINCERITY AND ITS REWARDS

O My soul, are you ever to be rightly good, sincere and uniform, and made more visible to yourself than the body that hangs about you? Are you ever likely to relish good nature and general kindness as you ought? Will you ever be fully, satisfied, rise above wanting and wishing, and never desire to obtain your pleasure out of anything foreign, either living or inanimate? Are you ever likely to be so happily qualified as to converse with the gods and men in such a manner as neither to complain of them nor to be condemned by them?

Put it out of the power of all men to give you a bad name, and if anyone reports you not to be an honest or a good man let your practice give him the lie. This is quite feasible; for who can hinder you from being just and sincere?

There is no one so happy in his family and friends but that some of them, when they see him going, will rejoice at a good riddance. Let him be a person of never so much probity and prudence, yet someone will say at his grave: 'Well, our man of order and gravity is gone; we shall be no more troubled with his discipline. This is the best treatment a good man must expect.

XI - OF CALMNESS UNDER ILL USAGE

What a brave soul it is that is always ready to depart from the body and is unconcerned as to whether she will be extinguished, scattered, or removed! But she must be prepared upon reasonable grounds, and not out of mere obstinacy like the Christians; her fortitude must have nothing of noise or of tragic ostentation, but must be grave and seemly.

How fulsome and hollow does that man seem who cries: 'I'm resolved to deal sincerely with you!' Hark you, friend, what need of all this flourish? Let your actions speak. Your face ought to vouch for you. I would have virtue look out of the eye no less apparently than love does. A man of integrity and good nature can never be concealed, for his character is wrought into his countenance.

Gentleness and good humour are invincible, provided they are of the right stamp and without hypocrisy. This is the way to disarm the most outrageous person--to continue kind and unmoved under ill usage and to strike in at the right opportunity with advice. But let all be done out of mere love and kindness.

XII - THE FORTITUDE THAT IS ROMAN

I have often wondered how it is that everyone should love himself best and yet value his neighbour's opinion of him more than his own. If any man should be ordered to turn his inside outwards and publish every thought and fancy as fast as they came into his head, he would not submit to so much as a day of this discipline. Thus it is that we dread our neighbour's judgment more than our own.

What a mighty privilege man is born to, since it is in his power not to do anything but what God Almighty approves, and to be satisfied with all the distributions of providence!

Reflect upon those who have made the most glorious figure or have met with the greatest misfortunes. Where are they all now? They are vanished like a little smoke; they are nothing but ashes, and a tale--or not even a tale. Recollect likewise everything of this sort: what Fabius Catullinus did at his country seat; Lucius Lupus, in his garden; Stertinius, at Baiae; Tiberius, at Capreae; Rufus, at Velia: in short, the overweening importance attached to anything whatsoever. The prize is insignificant and the game not worth the candle. It is much more becoming to a philosopher to stand clear of affectation, to be honest and moderate upon all occasions and to follow cheerfully wherever the gods lead on, remembering that nothing is more scandalous than a man who is proud of his humility.

Listen, friend! You have been a burgher of this great city. What matter though you have lived in it fewer years or more? If you have kept the laws of the corporation, the length or shortness of the time makes no difference. Where is the hardship, then, if nature, that planted you here, orders your removal? You cannot say you are sent off by an unjust tyrant. No! You quit the stage as fairly as a player does who has his discharge from the master of the revels.

'But I have only gone through three acts, and not held out to the end of the fifth!'

True; but in life three acts may complete the play. He is the only judge of completeness who first ordered your entrance and now orders your exit; you are accountable for neither the one nor the other. Retire, therefore, in serenity, as He who dismisses you is serene.

THE APOLOGY

Characters

Socrates

Meletus

Scene - The Court of Justice

SOCRATES. I do not know what impression my accusers have made upon you, Athenians. But I do know that they nearly made me forget who I was, so persuasive were they. And yet they have scarcely spoken one single word of truth. Of all their many falsehoods, the one which astonished me most was their saying that I was a clever speaker, and that you must be careful not to let me deceive you. I thought that it was most shameless of them not to be ashamed to talk in that way. For as soon as I open my mouth they will be refuted, and I shall prove that I am not a clever speaker in any way at all--unless, indeed, by a clever speaker they mean someone who speaks the truth. If that is their meaning, I agree with them that I am an orator not to be compared with them. My accusers, I repeat, have said little or nothing that is true, but from me you shall hear the whole truth. Certainly you will not hear a speech, Athenians, dressed up, like theirs, with fancy words and phrases. I will say to you what I have to say, without artifice, and I shall use the first words which come to mind, for I believe that what I have to say is just; so let none of you expect anything else. Indeed, my friends, it would hardly be right for me, at my age, to come before you like a schoolboy with his concocted phrases. But there is one thing, Athenians, which I do most earnestly beg and entreat of you. Do not be surprised and do not interrupt with shouts if in my defense I speak in the same way that I am accustomed to speak in the market place, at the tables of the money-changers, where many of you have heard me, and elsewhere. The truth is this: I am more than seventy, and this is the first time that I have ever come before a law court; thus your manner of speech here is quite strange to me, If I had really been a stranger, you would have forgiven me for speaking in the language and the manner of my native country. And so now I ask you to grant me what I think I have a right to claim. Never mind the manner of my speech--it may be superior or it may be inferior to the usual manner. Give your whole attention to the question, whether what I say is just or not? That is what is required of a good judge, as speaking the truth is required of a good orator.

I have to defend myself, Athenians, first against the older false accusations of my old accusers, and then against the more recent ones of my present accusers. For many men have been accusing me to you, and for very many years, who have not spoken a word of truth; and I fear them more than I fear Anytus and his associates, formidable as they are. But, my friends, the others are still more formidable, since they got hold of most of you when you were children and have been more persistent in accusing me untruthfully, persuading you that there is a certain Socrates, a wise man, who speculates about the heavens, who investigates things that are beneath the earth, and who can make the worse argument appear the stronger. These men, Athenians, who spread abroad this report are the accusers whom I fear; for their hearers think that persons who pursue such inquiries never believe in the gods. Besides they are many, their attacks have been going on for a long time, and they spoke to you when you were most ready to believe them, since you were all young, and some of you were children. And there was no one to answer them when they attacked me. The most preposterous thing of all is that I do not even know their names: I cannot tell you who they are except when one happens to be a comic poet. But all the rest who have persuaded you, from motives of resentment and prejudice, and sometimes, it may be, from conviction, are hardest to cope with. For I cannot call any one of them forward in court to cross-examine him. I have, as it were, simply to spar with shadows in my defense, and to put questions which there is no one to answer. I ask you, therefore, to believe that, as I say, I have been attacked by two kinds of accusers--first, by Meletus and his associates, and, then, by those older ones of whom I have spoken. And, with your leave, I will defend myself first against my old accusers, since you heard their accusations first, and they were much more compelling than my present accusers are.

Well, I must make my defense, Athenians, and try in the short time allowed me to remove the prejudice which you have been so long a time acquiring. I hope that I may manage to do this, if it be best for you and for me, and that my defense may be successful; but I am quite aware of the nature of my task, and I know that it is a difficult one. Be the outcome, however, as is pleasing to god, I must obey the law and make my defense.

Let us begin from the beginning, then, and ask what is the accusation that has given rise to the prejudice against me, on which Meletus relied when he brought his indictment. What is the prejudice which my enemies have been spreading about me? I must assume that they are formally accusing me, and read their indictment. It would run somewhat in this fashion: "Socrates is guilty of engaging in inquiries into things beneath the earth and in the heavens, of making the weaker argument appear the stronger, and of teaching others these same things." That is what they say. And in the comedy of Aristophanes you yourselves saw a man called Socrates swinging around in a basket and saying that he walked on air, and sputtering a great deal of nonsense about matters of which I understand nothing at all. I do not mean to disparage that kind of knowledge if there is anyone who is wise about these matters. I trust Meletus may never be able to prosecute me for that. But the truth is, Athenians, I have nothing to do with these matters, and almost all of you are yourselves my witnesses of this. I beg all of you who have ever heard me discussing, and they are many, to inform your neighbors and tell them if any of you have ever heard me discussing such matters at all. That will show you that the other common statements about me are as false as this one.

But the fact is that not one of these is true. And if you have heard that I undertake to educate men, and make money by so doing, that is not true either, though I think that it would be a fine thing to be able to educate men, as Gorgias of Leontini, and Prodicus of Ceos, and Hippias of Elis do. For each of them, my friends, can go into any city, and persuade the young men to leave the society of their fellow citizens, with any of whom they might associate for nothing, and to be only too glad to be allowed to pay money for the privilege of associating with themselves. And I believe that there is another wise man from Paros residing in Athens at this moment. I happened to meet Callias, the son of Hipponicus, a man who has spent more money on sophists than everyone else put together. So I said to him (he has two sons), "Callias, if your two sons had been foals or calves, we could have hired a trainer for them who would have trained them to excel in doing what they are naturally capable of. He would have been either a groom or a farmer. But whom do you intend to take to train them, seeing that they are men? Who understands the excellence which a man and citizen is capable of attaining? I suppose that you must have thought of this, because you have sons. Is there such a person or not?" Certainly there is," he replied. "Who is he," said I, "and where does he come from, and what is his fee?" "Evenus, Socrates," he replied, "from Paros, five minae." Then I thought that Evenus was a fortunate person if he really understood this art and could teach so cleverly. If I had possessed knowledge of that kind, I should have been conceited and disdainful. But, Athenians, the truth is that I do not possess it.

Perhaps some of you may reply: "But, Socrates, what is the trouble with you? What has given rise to these prejudices against you? You must have been doing something out of the ordinary. All these rumors and reports of you would never have arisen if you had not been doing something different from other men. So tell us what it is, that we may not give our verdict arbitrarily." I think that that is a fair question, and I will try to explain to you what it is that has raised these prejudices against me and given me this reputation. Listen, then. Some of you, perhaps, will think that I am joking, but I assure you that I will tell you the whole truth. I have gained this reputation, Athenians, simply by reason of a certain wisdom. But by what kind of wisdom? It is by just that wisdom which is perhaps human wisdom. In that, it may be, I am really wise. But the men of whom I was speaking just now must be wise in a wisdom which is greater than human wisdom, or else I cannot describe it, for certainly I know nothing of it myself, and if any man says that I do, he lies and speaks to arouse prejudice against me. Do not interrupt me with shouts, Athenians, even if you think that I am boasting. What I am going to say is not my own statement. I will tell you who says it, and he is worthy of your respect. I will bring the god of Delphi to be the witness of my wisdom, if it is wisdom at all, and of its nature. You remember Chaerephon. From youth upwards he was my comrade; and also a partisan of your democracy, sharing your recent exile and returning with you. You remember, too, Chaerephon's character--how impulsive he was in carrying through whatever he took in hand. Once he went to Delphi and ventured to put this question to the oracle--I entreat you again, my friends, not to interrupt me with your shouts--he asked if there was anyone who was wiser than I. The priestess answered that there was no one. Chaerephon himself is dead, but his brother here will witness to what I say.

Now see why I tell you this. I am going to explain to you how the prejudice against me has arisen. When I heard of the oracle I began to reflect: What can the god mean by this riddle? I know very well that I am not wise, even in the smallest degree. Then what can he mean by saying that I am the wisest of men? It cannot be that he is speaking falsely, for he is a god and cannot lie. For a long time I was at a loss to understand his meaning. Then, very reluctantly, I turned to investigate it in this manner: I went to a man who was reputed to be wise, thinking that there, if anywhere, I should prove the answer wrong, and meaning to point out to the oracle its mistake, and to say, "You said that I was the wisest of men, but this man is wiser than I am." So I examined the man--I need not tell you his name, he was a politician--but this was the result, Athenians. When I conversed with him I came to see that, though a great many persons, and most of all he himself, thought that he was wise, yet he was not wise. Then I tried to prove to him that he was not wise, though he fancied that he was. By so doing I made him indignant, and many of the bystanders. So when I went away, I thought to myself, "I am wiser than this man: neither of us knows anything that is really worth knowing, but he thinks that he has knowledge when he has not, while I, having no knowledge, do not think that I have.

I seem, at any rate, to be a little wiser than he is on this point: I do not think that I know what I do not know." Next I went to another man who was reputed to be still wiser than the last, with exactly the same result. And there again I made him, and many other men, indignant.

Then I went on to one man after another, realizing that I was arousing indignation every day, which caused me much pain and anxiety. Still I thought that I must set the god's command above everything. So I had to go to every man who seemed to possess any knowledge, and investigate the meaning of the oracle. Athenians, I must tell you the truth; I swear, this was the result of the investigation which I made at the god's command: I found that the men whose reputation for wisdom stood highest were nearly the most lacking in it, while others who were looked down on as common people were much more intelligent. Now I must describe to you the wanderings which I undertook, like Herculean labors, to prove the oracle irrefutable. After the politicians, I went to the poets, tragic, dithyrambic, and others, thinking that there I should find myself manifestly more ignorant than they. So I took up the poems on which I thought that they had spent most pains, and asked them what they meant, hoping at the same time to learn something from them. I am ashamed to tell you the truth, my friends, but I must say it. Almost any one of the bystanders could have talked about the works of these poets better than the poets themselves. So I soon found that it is not by wisdom that the poets create their works, but by a certain instinctive inspiration, like soothsayers and prophets, who say many fine things, but understand nothing of what they say. The poets seemed to me to be in a similar situation. And at the same time I perceived that, because of their poetry, they thought that they were the wisest of men in other matters too, which they were not. So I went away again, thinking that I had the same advantage over the poets that I had over the politicians.

Finally, I went to the artisans, for I knew very well that I possessed no knowledge at all worth speaking of, and I was sure that I should find that they knew many fine things. And in that I was not mistaken. They knew what I did not know, and so far they were wiser than I. But, Athenians, it seemed to me that the skilled artisans had the same failing as the poets. Each of them believed himself to be extremely wise in matters of the greatest importance because he was skillful in his own art: and this presumption of theirs obscured their real wisdom. So I asked myself, on behalf of the oracle, whether I would choose to remain as I was, without either wisdom or their ignorance, or to possess both, as they did. And I answered to myself and to the oracle that it was better for me to remain as I was.

From this examination, Athenians, has arisen much fierce and bitter indignation, and as a result a great many prejudices about me. People say that I am "a wise man." For the bystanders always think that I am wise myself in any matter wherein I refute another. But, gentlemen, I believe that the god is really wise, and that by this oracle he meant that human wisdom is worth little or nothing. I do not think that he meant that Socrates was wise. He only made use of my name, and took me as an example, as though he would say to men, "He among you is the wisest who, like Socrates, knows that his wisdom is really worth nothing at all." Therefore I still go about testing and examining every man whom I think wise, whether he be a citizen or a stranger, as the god has commanded me. Whenever, I find that he is not wise, I point out to him, on the god's behalf, that he is not wise. I am so busy in this pursuit that I have never had leisure to take any part worth mentioning in public matters or to look after my private affairs. I am in great poverty as the result of my service to the god.

Besides this, the young men who follow me about, who are the sons of wealthy persons and have the most leisure, take pleasure in hearing men cross-examined. They often imitate me among themselves; then they try their hands at cross-examining other people. And, I imagine, they find plenty of men who think that they know a great deal when in fact they know little or nothing. Then the persons who are cross-examined get angry with me instead of with themselves, and say that Socrates is an abomination and corrupts the young. When they are asked, "Why, what does he do? What does he teach?" they do not know what to say. Not to seem at a loss, they repeat the stock charges against all philosophers, and allege that he investigates things in the air and under the earth, and that he teaches people to disbelieve in the gods, and to make the worse argument appear the stronger. For, I suppose, they would not like to confess the truth, which is that they are shown up as ignorant pretenders to knowledge that they do not possess. So they have been filling your ears with their bitter prejudices for a long time, for they are ambitious, energetic, and numerous; and they speak vigorously and persuasively against me. Relying on this, Meletus, Anytus, and Lycon have attacked me. Meletus is indignant with me on behalf of the poets, Anytus on behalf of the artisans and politicians, and Lycon on behalf of the orators. And so, as I said at the beginning, I shall be surprised if I am able, in the short time allowed me for my defense, to remove from your minds this prejudice which has grown so strong. What I have told you, Athenians, is the truth: I neither conceal nor do I suppress anything, trivial or important. Yet I know that it is just this outspokenness which rouses indignation. But that is only a proof that my words are true, and that the prejudice against me, and the causes of it, are what I have said. And whether you investigate them now or hereafter, you will find that they are so.

What I have said must suffice as my defense against the charges of my first accusers. I will try next to defend myself against Meletus, that "good patriot," as he calls himself, and my later accusers. Let us assume that they are a new set of accusers, and read their indictment, as we did in the case of the others. It runs thus: Socrates is guilty of corrupting the youth, and of believing not in the gods whom the state believes in, but in other new divinities. Such is the accusation. Let us examine each point in it separately. Meletus says that I am guilty of corrupting the youth. But I say, Athenians, that he is guilty of playing a solemn joke by casually bringing men to trial, and pretending to have a solemn interest in matters to which he has never given a moment's thought. Now I will try to prove to you that this is so.

Come here, Meletus. Is it not a fact that you think it very important that the young should be as good as possible?

MELETUS. It is.

SOCRATES. Come, then, tell the judges who improves them. You care so much, you must know. You are accusing me, and bringing me to trial, because, as you say, you have discovered that I am the corrupter of the youth. Come now, reveal to the gentlemen who improves them. You see, Meletus, you have nothing to say; you are silent. But don't you think that this is shameful? Is not your silence a conclusive proof of what I say--that you have never cared? Come, tell us, my good man, who makes the young better?

MEL. The laws.

SOCR. That, my friend, is not my question. What man improves the young, who begins by knowing the laws?

MEL. The judges here, Socrates.

SOCR. What do you mean, Meletus? Can they educate the young and improve them?

MEL. Certainly.

SOCR. All of them: Or only some of them?

MEL. All of them.

SOCR. By Hera, that is good news! Such a large supply of benefactors! And do the members of the audience here improve them, or not?

MEL. They do.

SOCR. And do the councilors?

MEL. Yes.

SOCR. Well, then, Meletus, do the members of the assembly corrupt the young or do they again all improve them?

MEL. They, too, improve them.

SOCR. Then all the Athenians, apparently, make the young into good men except me, and I alone corrupt them. Is that your meaning?

MEL. Certainly, that is my meaning.

SOCR. You have discovered me to be most unfortunate. Now tell me: do you think that the same holds good in the case of horses? Does one man do them harm and everyone else improve them? On the contrary, is it not one man only, or a very few--namely, those who are skilled with horses--who can improve them, while the majority of men harm them if they use them and have anything to do with them? Is it not so, Meletus, both with horses and with every other animal? Of course it is, whether you and Anytus say yes or no. The young would certainly be very fortunate if only one man corrupted them, and everyone else did them good. The truth is, Meletus, you prove conclusively that you have never thought about the young in your life. You exhibit your carelessness in not caring for the very matters about which you are prosecuting me.

Now be so good as to tell us, Meletus, is it better to live among good citizens or bad ones? Answer, my friend. I am not asking you at all a difficult question. Do not the bad harm their associates and the good do them good?

MEL. Yes.

SOCR. Is there anyone who would rather be injured than benefited by his companions? Answer, my good man; you are obliged by the law to answer. Does anyone like to be injured?

MEL. Certainly not.

SOCR. Well, then, are you prosecuting me for corrupting the young and making them worse, voluntarily or involuntarily?

MEL. For doing it voluntarily.

SOCR. What, Meletus? Do you mean to say that you, who are so much younger than I, are yet so much wiser than I that you know that bad citizens always do evil, and that good citizens do good, to those with whom they come in contact, while I am so extraordinarily ignorant as not to know that, if I make any of my companions evil, he will probably injure me in some way? And you allege that I do this voluntarily? You will not make me believe that, nor anyone else either, I should think. Either I do not corrupt the young at all or, if I do, I do so involuntarily, so that you are lying in either case. And if I corrupt them involuntarily, the law does not call upon you to prosecute me for an error which is involuntary, but to take me aside privately and reprove and educate me. For, of course, I shall cease from doing wrong involuntarily, as soon as I know that I have been doing wrong. But you avoided associating with me and educating me; instead you bring me up before the court, where the law sends persons, not for education, but for punishment.

The truth is, Athenians, as I said, it is quite clear that Meletus has never cared at all about these matters. However, now tell us, Meletus, how do you say that I corrupt the young? Clearly, according to your indictment, by teaching them not to believe in the gods the state believes in, but other new divinities instead. You mean that I corrupt the young by that teaching, do you not?

MEL. Yes, most certainly I mean that.

SOCR. Then in the name of these gods of whom we are speaking, explain yourself a little more clearly to me and to these gentlemen here. I cannot understand what you mean. Do you mean that I teach the young to believe in some gods, but not in the gods of the state? Do you accuse me of teaching them to believe in strange gods? If that is your meaning, I myself believe in some gods, and my crime is not that of complete atheism. Or do you mean that I do not believe in the gods at all myself, and that I teach other people not to believe in them either?

MEL. I mean that you do not believe in the gods in any way whatever.

SOCR. You amaze me, Meletus! Why do you say that? Do you mean that I believe neither the sun nor the moon to be gods, like other men?

MEL. I swear he does not, judges. He says that the sun is a stone, and the moon earth.

SOCR. My dear Meletus, do you think that you are prosecuting Anaxagoras? You must have a very poor opinion of these men, and think them illiterate, if you imagine that they do not know that the works of Anaxagoras of Claxomenae are full of those doctrines. And so young men learn these things from me, when they can often buy them in the theater for a drachma at most, and laugh at Socrates were he to pretend that these doctrines, which are very peculiar doctrines, too, were his own. But please tell me, do you really think that I do not believe in the gods at all?

MEL. Most certainly I do. You are a complete atheist.

SOCR. No one believes that, Meletus, not even you yourself. It seems to me, Athenians, that Meletus is very insolent and reckless, and that he is prosecuting me simply out of insolence, recklessness, and youthful bravado. For he seems to be testing me, by asking me a riddle that has no answer. "Will this wise Socrates," he says to himself, "see that I am joking and contradicting myself? Or shall I deceive him and everyone else who hears me?" Meletus seems to me to contradict himself in his indictment: it is as if he were to say, "Socrates is guilty of not believing in the gods, but believes in the gods." This is joking.

Now, my friends, let us see why I think that this is his meaning. You must answer me, Meletus, and you, Athenians, must remember the request which I made to you at the start, and not interrupt me with shouts if I talk in my usual manner.

Is there any man, Meletus, who believes in the existence of things pertaining to men and not in the existence of men? Make him answer the question, gentlemen, without these interruptions. Is there any man who believes in the existence of horsemanship and not in the existence of horses? Or in flute playing and not in flute players? There is not, my friend. If you will not answer,I will tell both you and the judges. But you must answer my next question. Is there any man who believes in the existence of divine things and not in the existence of divinities?

MEL. There is not.

SOCR. I am very glad that these gentlemen have managed to extract an answer from you. Well then, you say that I believe in divine things, whether they be old or new, and that I teach others to believe in them. At any rate, according to your statement, I believe in divine things. That you have sworn in your indictment. But if I believe in divine things, I suppose it follows necessarily that I believe in divinities. Is it not so? It is. I assume that you grant that, as you do not answer. But do we not believe that divinities are either gods themselves or the children of the gods? Do you admit that?

MEL. I do.

SOCR. Then you admit that I believe in divinities. Now, if these divinities are gods, then, as I say, you are joking and asking a riddle, and asserting that I do not believe in the gods, and at the same time that I do, since I believe in divinities. But if these divinities are the illegitimate children of the gods, either by the nymphs or by other mothers, as they are said to be, then, I ask, what man could believe in the existence of the children of the gods, and not in the existence of the gods? That would be as absurd as believing in the existence of the offspring of horses and asses, and not in the existence of horses and asses. You must have indicted me in this manner, Meletus, either to test me or because you could not find any act of injustice that you could accuse me of with truth. But you will never contrive to persuade any man with any sense at all that a belief in divine things and things of the gods does not necessarily involve a belief in divinities, and in the gods.

But in truth, Athenians, I do not think that I need say very much to prove that I have not committed the act of injustice for which Meletus is prosecuting me. What I have said is enough to prove that. But be assured it is certainly true, as I have already told you, that I have aroused much indignation. That is what will cause my condemnation if I am condemned; not Meletus nor Anytus either, but that prejudice and resentment of the multitude which have been the destruction of many good men before me, and I think will be so again. There is no prospect that I shall be the last victim.

Perhaps someone will say: "Are you not ashamed, Socrates, of leading a life which is very likely now to cause your death?" I should answer him with justice, and say: "My friend, if you think that a man of any worth at all ought to reckon the chances of life and death when he acts, or that he ought to think of anything but whether he is acting justly or unjustly, and as a good or a bad man would act, you are mistaken. According to you, the demigods who died at Troy would be foolish, and among them Achilles, who thought nothing of danger when the alternative was disgrace. For when his mother--and she was a goddess--addressed him, when he was resolved to slay Hector, in this fashion, 'My son, if you avenge the death of your comrade Patroclus and slay Hector, you will die yourself, for fate awaits you next after Hector.' When he heard this, he scorned danger and death; he feared much more to live a coward and not to avenge his friend. 'Let me punish the evildoer and afterwards die,' he said, 'that I may not remain here by the beaked ships jeered at, encumbering the earth.'" Do you suppose that he thought of danger or of death? For this, Athenians, I believe to be the truth. Wherever a man's station is, whether he has chosen it of his own will, or whether he has been placed at it by his commander, there it is his duty to remain and face the danger without thinking of death or of any other thing except disgrace.

When the generals whom you chose to command me, Athenians, assigned me my station during the battles of Potidaea, Amphipolis, and Delium, I remained where they stationed me and ran the risk of death, like other men. It would be very strange conduct on my part if I were to desert my station now from fear of death or of any other thing when the god has commanded me--as I am persuaded that he has done--to spend my life in searching for wisdom, and in examining myself and others. That would indeed be a very strange thing. Then certainly I might with justice be brought to trial for not believing in the gods, for I should be disobeying the oracle, and fearing death and thinking myself wise when I was not wise. For to fear death, my friends, is only to think ourselves wise without really being wise, for it is to think that we know what we do not know. For no one knows whether death may not be the greatest good that can happen to man. But men fear it as if they knew quite well that it was the greatest of evils. And what is this but that shameful ignorance of thinking that we know what we do not know? In this matter, too, my friends, perhaps I am different from the multitude. And if I were to claim to be at all wiser than others, it would be because, not knowing very much about the other world, I do not think I know. But I do know very well that it is evil and disgraceful to do an unjust act, and to disobey my superior, whether man or god. I will never do what I know to be evil, and shrink in fear from what I do not know to be good or evil. Even if you acquit me now, and do not listen to Anytus' argument that, if I am to be acquitted, I ought never to have been brought to trial at all, and that, as it is, you are bound to put me to death because, as he said, if I escape, all your sons will be utterly corrupted by practicing what Socrates teaches. If you were therefore to say to me, "Socrates, this time we will not listen to Anytus. We will let you go, but on the condition that you give up this investigation of yours, and philosophy. If you are found following these pursuits again, you shall die." I say, if you offered to let me go on these terms, I should reply: "Athenians, I hold you in the highest regard and affection, but I will be persuaded by the god rather than you. As long as I have breath and strength I will not give up philosophy and exhorting you and declaring the truth to every one of you whom I meet, saying, as I am accustomed, 'My good friend, you are a citizen of Athens, a city which is very great and very famous for its wisdom and power--are you not ashamed of caring so much for the making of money and for fame and prestige, when you neither think nor care about wisdom and truth and the improvement of your soul?'" If he disputes my words and says that he does care about these things, I shall not at once release him and go away: I shall question him and cross-examine him and test him. If I think that he has not attained excellence, though he says that he has, I shall reproach him for undervaluing the most valuable things, and overvaluing those that are less valuable. This I shall do to everyone whom I meet, young or old, citizen or stranger, but especially to citizens, since they are more closely related to me. This, you must recognize, the god has commanded me to do. And I think that no greater good has ever befallen you in the state than my service to the god. For I spend my whole life in going about and persuading you all to give your first and greatest care to the improvement of your souls, and not till you have done that to think of your bodies or your wealth. And I tell you that wealth does not bring excellence, but that wealth, and every other good thing which men have, whether in public or in private, comes from excellence. If then I corrupt the youth by this teaching, these things must be harmful. But if any man says that I teach anything else, there is nothing in what he says. And therefore, Athenians, I say, whether you are persuaded by Anytus or not, whether you acquit me or not, I shall not change my way of life; no, not if I have to die for it many times.

Do not interrupt me, Athenians, with your shouts. Remember the request which I made to you, and do not interrupt my words. I think that it will profit you to hear them. I am going to say something more to you, at which you may be inclined to protest, but do not do that. Be sure that if you put me to death, I who am what I have told you that I am, you will do yourselves more harm than me. Meletus and Anytus can do me no harm: that is impossible, for I am sure it is not allowed that a good man be injured by a worse. He may indeed kill me, or drive me into exile, or deprive me of my civil rights. Perhaps Meletus and others think those things great evils. But I do not think so. I think it is a much greater evil to do what he is doing now, and to try to put a man to death unjustly. And now, Athenians, I am not arguing in my own defense at all, as you might expect me to do, but rather in yours in order you may not make a mistake about the gift of the god to you by condemning me. For if you put me to death, you will not easily find another who, if I may use a ludicrous comparison, clings to the state as a sort of gadfly to a horse that is large and well-bred but rather sluggish because of its size, so that it needs to be aroused. It seems to me that the god has attached me like that to the state, for I am constantly alighting upon you at every point to arouse, persuade, and reproach each of you all day long. You will not easily find anyone else, my friends, to fill my place; and if you are persuaded by me, you will spare my life. You are indignant, as drowsy persons are when they are awakened, and, of course, if you are persuaded by Anytus, you could easily kill me with a single blow, and then sleep on undisturbed for the rest of your lives, unless the god in his care for you sends another to arouse you. And you may easily see that it is the god who has given me to your city; for it is not human, the way in which I have neglected all my own interests and allowed my private affairs to be neglected for so many years, while occupying myself unceasingly in your interests, going to each of you privately, like a father or an elder brother, trying to persuade him to care for human excellence. There would have been a reason for it, if I had gained any advantage by this, or if I had been paid for my exhortations; but you see yourselves that my accusers, though they accuse me of everything else without shame, have not had the shamelessness to say that I ever either exacted or demanded payment. To that they have no witness. And I think that I have sufficient witness to the truth of what I say--my poverty.

Perhaps it may seem strange to you that, though I go about giving this advice privately and meddling in others' affairs, yet I do not venture to come forward in the assembly and advise the state. You have often heard me speak of my reason for this, and in many places: it is that I have a certain divine guide, which is what Meletus has caricatured in his indictment. I have had it from childhood. It is a kind of voice which, whenever I hear it, always turns me back from something which I was going to do, but never urges me to act. It is this which forbids me to take part in politics. And I think it does well to forbid me. For, Athenians, it is quite certain that, if I had attempted to take part in politics, I should have perished at once and long ago without doing any good either to you or to myself. And do not be indignant with me for telling the truth. There is no man who will preserve his life for long, either in Athens or elsewhere, if he firmly opposes the multitude, and tries to prevent the commission of much injustice and illegality in the state. He who would really fight for justice must do so as a private citizen, not as a political figure, if he is to preserve his life, even for a short time.

I will prove to you that this is so by very strong evidence, not by mere words, but by what you value more--actions. Listen, then, to what has happened to me, that you may know that there is no man who could make me consent to commit an unjust act from the fear of death, but that I would perish at once rather than give way. What I am going to tell you may be commonplace in the law court; nevertheless, it is true. The only office that I ever held in the state, Athenians, was that of councilor. When you wished to try the ten admirals who did not rescue their men after the battle of Arginusae as a group, which was illegal, as you all came to think afterwards, the executive committee was composed of members of the tribe Antiochis, to which I belong. On that occasion I alone of the committee members opposed your illegal action and gave my vote against you. The orators were ready to impeach me and arrest me; and you were clamoring and urging them on with your shouts. But I thought that I ought to face the danger, with law and justice on my side, rather than join with you in your unjust proposal, from fear of imprisonment or death. That was when the state was democratic. When the oligarchy came in, The Thirty sent for me, with four others, to the council-chamber, and ordered us to bring Leon the Salaminian from Salamis, that they might put him to death. They were in the habit of frequently giving similar orders to many others, wishing to implicate as many as possible in their crimes. But then I again proved, not by mere words, but by my actions, that, if I may speak bluntly, I do not care a straw for death; but that I do care very much indeed about not doing anything unjust or impious. That government with all its power did not terrify me into doing anything unjust. When we left the council-chamber, the other four went over to Salamis and brought Leon across to Athens; I went home. And if the rule of The Thirty had not been overthrown soon afterwards, I should very likely have been put to death for what I did then. Many of you will be my witnesses in this matter.

Now do you think that I could have remained alive all these years if I had taken part in public affairs, and had always maintained the cause of justice like a good man, and had held it a paramount duty, as it is, to do so? Certainly not, Athenians, nor could any other man. But throughout my whole life, both in private and in public, whenever I have had to take part in public affairs, you will find I have always been the same and have never yielded unjustly to anyone; no, not to those whom my enemies falsely assert to have been my pupils. But I was never anyone's teacher. I have never withheld myself from anyone, young or old, who was anxious to hear me converse while I was making my investigation; neither do I converse for payment, and refuse to converse without payment. I am ready to ask questions of rich and poor alike, and if any man wishes to answer me, and then listen to what I have to say, he may. And I cannot justly be charged with causing these men to turn out good or bad, for I never either taught or professed to teach any of them any knowledge whatever. And if any man asserts that he ever learned or heard anything from me in private which everyone else did not hear as well as he, be sure that he does not speak the truth.

Why is it, then, that people delight in spending so much time in my company? You have heard why, Athenians. I told you the whole truth when I said that they delight in hearing me examine persons who think that they are wise when they are not wise. It is certainly very amusing to listen to. And, as I have said, the god has commanded me to examine men, in oracles and in dreams and in every way in which the divine will was ever declared to man. This is the truth, Athenians, and if it were not the truth, it would be easily refuted. For if it were really the case that I have already corrupted some of the young men, and am now corrupting others, surely some of them, finding as they grew older that I had given them bad advice in their youth, would have come forward today to accuse me and take their revenge. Or if they were unwilling to do so themselves, surely their relatives, their fathers or brothers, or others, would, if I had done them any harm, have remembered it and taken their revenge. Certainly I see many of them in court. Here is Crito, of my own district and of my own age, the father of Critobulus; here is Lysanias of Sphettus, the father of Aeschines; here is also Antiphon of Cephisus, the father of Epigenes. Then here are others whose brothers have spent their time in my company--Nicostratus, the son of Theozotides and brother of Theodotus--and Theodotus is dead, so he at least cannot entreat his brother to be silent; here is Paralus, the son of Demodocus and the brother of Theages; here is Adeimantus, the son of Ariston, whose brother is Plato here; and Aeantodorus, whose brother is Aristodorus. And I can name many others to you, some of whom Meletus ought to have called as witnesses in the course of his own speech; but if he forgot to call them then, let him call them now--I will yield the floor to him--and tell us if he has any such evidence. No, on the contrary, my friends, you will find all these men ready to support me, the corrupter who has injured their relatives, as Meletus and Anytus call me. Those of them who have been already corrupted might perhaps have some reason for supporting me, but what reason can their relatives have who are grown up, and who are uncorrupted, except the reason of truth and justice--that they know very well that Meletus is lying, and that I am speaking the truth?

Well, my friends, this, and perhaps more like this, is pretty much all I have to offer in my defense. There may be some one among you who will be indignant when he remembers how, even in a less important trial than this, he begged and entreated the judges, with many tears, to acquit him, and brought forward his children and many of his friends and relatives in court in order to appeal to your feelings; and then finds that I shall do none of these things, though I am in what he would think the supreme danger. Perhaps he will harden himself against me when he notices this; it may make him angry, and he may cast his vote in anger. If it is so with any of you--I do not suppose that it is, but in case it should be so--I think that I should answer him reasonably if I said: "My friend, I have relatives, too, for, in the words of Homer, I am 'not born of an oak or a rock' but of flesh and blood." And so, Athenians, I have relatives, and I have three sons, one of them nearly grown up, and the other two still children. Yet I will not bring any of them forward before you and implore you to acquit me. And why will I do none of these things? It is not from arrogance, Athenians, nor because I lack respect for you--whether or not I can face death bravely is another question--but for my own good name, and for your good name, and for the good name of the whole state. I do not think it right, at my age and with my reputation, to do anything of that kind. Rightly or wrongly, men have made up their minds that in some way Socrates is different from the multitude of men. And it will be shameful if those of you who are thought to excel in wisdom, or in bravery, or in any other excellence, are going to act in this fashion. I have often seen men of reputation behaving in an extraordinary way at their trial, as if they thought it a terrible fate to be killed, and as though they expected to live for ever if you did not put them to death. Such men seem to me to bring shame upon the state, for any stranger would suppose that the best and most eminent Athenians, who are selected by their fellow citizens to hold office, and for other honors, are no better than women. Those of you, Athenians, who have any reputation at all ought not to do these things, and you ought not to allow us to do them. You should show that you will be much more ready to condemn men who make the state ridiculous by these pathetic performances than men who remain quiet.

But apart from the question of reputation, my friends, I do not think that it is right to entreat the judge to acquit us, or to escape condemnation in that way. It is our duty to teach and persuade him. He does not sit to give away justice as a favor, but to pronounce judgment; and he has sworn, not to favor any man whom he would like to favor, but to judge according to law. And, therefore, we ought not to encourage you in the habit of breaking your oaths; and you ought not to allow yourselves to fall into this habit, for then neither you nor we would be acting piously. Therefore, Athenians, do not require me to do these things, for I believe them to be neither good nor just nor pious; especially, do not ask me to do them today when Meletus is prosecuting me for impiety. For were I to be successful and persuade you by my entreaties to break your oaths, I should be clearly teaching you to believe that there are no gods, and I should be simply accusing myself by my defense of not believing in them. But, Athenians, that is very far from the truth. I do believe in the gods as no one of my accusers believes in them; and to you and to the god I commit my cause to be decided as is best for you and for me.

(He is found guilty by 281 votes to 220.)

I am not indignant at the verdict which you have given, Athenians, for many reasons. I expected that you would find me guilty; and I am not so much surprised at that as at the numbers of the votes. I certainly never thought that the majority against me would have been so narrow. But now it seems that if only thirty votes had changed sides, I should have escaped. So I think that I have escaped Meletus, as it is; and not only have I escaped him, for it is perfectly clear that if Anytus and Lycon had not come forward to accuse me, too, he would not have obtained the fifth part of the votes, and would have had to pay a fine of a thousand drachmae.

So he proposes death as the penalty. Be it so. And what alternative penalty shall I propose to you, Athenians? What I deserve, of course, must I not? What then do I deserve to pay or to suffer for having determined not to spend my life in ease? I neglected the things which most men value, such as wealth, and family interests, and military commands, and public oratory, and all the civic appointments, and social clubs, and political factions, that there are in Athens; for I thought that I was really too honest a man to preserve my life if I engaged in these affairs. So I did not go where I should have done no good either to you or to myself. I went, instead, to each one of you privately to do him, as I say, the greatest of benefits, and tried to persuade him not to think of his affairs until he had thought of himself and tried to make himself as good and wise as possible, nor to think of the affairs of Athens until he had thought of Athens herself; and to care for other things in the same manner. Then what do I deserve for such a life? Something good, Athenians, if I am really to propose what I deserve; and something good which it would be suitable for me to receive. Then what is a suitable reward to be given to a poor benefactor who requires leisure to exhort you? There is no reward, Athenians, so suitable for him as receiving free meals in the prytaneum. It is a much more suitable reward for him than for any of you who has won a victory at the Olympic games with his horse or his chariots. Such a man only makes you seem happy, but I make you really happy; he is not in want, and I am. So if I am to propose the penalty which I really deserve, I propose this--free meals in the prytaneum.

Perhaps you think me stubborn and arrogant in what I am saying now, as in what I said about the entreaties and tears. It is not so, Athenians. It is rather that I am convinced that I never wronged any man voluntarily, though I cannot persuade you of that, since we have conversed together only a little time. If there were a law at Athens, as there is elsewhere, not to finish a trial of life and death in a single day, I think that I could have persuaded you; but now it is not easy in so short a time to clear myself of great prejudices. But when I am persuaded that I have never wronged any man, I shall certainly not wrong myself, or admit that I deserve to suffer any evil, or propose any evil for myself as a penalty. Why should I? Lest I should suffer the penalty which Meletus proposes when I say that I do not know whether it is a good or an evil? Shall I choose instead of it something which I know to be an evil, and propose that as a penalty? Shall I propose imprisonment? And why should I pass the rest of my days in prison, the slave of successive officials? Or shall I propose a fine, with imprisonment until it is paid? I have told you why I will not do that. I should have to remain in prison, for I have no money to pay a fine with. Shall I then propose exile? Perhaps you would agree to that. Life would indeed be very dear to me if I were unreasonable enough to expect that strangers would cheerfully tolerate my discussions and arguments when you who are my fellow citizens cannot endure them, and have found them so irksome and odious to you that you are seeking now to be relieved of them. No, indeed, Athenians, that is not likely. A fine life I should lead for an old man if I were to withdraw from Athens and pass the rest of my days in wandering from city to city, and continually being expelled. For I know very well that the young men will listen to me wherever I go, as they do here. If I drive them away, they will persuade their elders to expel me; if I do not drive them away, their fathers and other relatives will expel me for their sakes.

Perhaps someone will say, "Why cannot you withdraw from Athens, Socrates, and hold your peace?" It is the most difficult thing in the world to make you understand why I cannot do that. If I say that I cannot hold my peace because that would be to disobey the god, you will think that I am not in earnest and will not believe me. And if I tell you that no greater good can happen to a man than to discuss human excellence every day and the other matters about which you have heard me arguing and examining myself and others, and that an unexamined life is not worth living, then you will believe me still less. But that is so, my friends, though it is not easy to persuade you. And, what is more, I am not accustomed to think that I deserve anything evil. If I had been rich, I would have proposed as large a fine as I could pay: that would have done me no harm. But I am not rich enough to pay a fine unless you are willing to fix it at a sum within my means. Perhaps I could pay you a mina, so I propose that. Plato here, Athenians, and Crito, and Critobulus, and Apollodorus bid me propose thirty minae, and they guarantee its payment. So I propose thirty minae. Their security will be sufficient to you for the money.

(He is condemned to death.)

You have not gained very much time, Athenians, and at the price of the slurs of those who wish to revile the state. And they will say that you put Socrates, a wise man, to death. For they will certainly call me wise, whether I am wise or not, when they want to reproach you. If you had waited for a little while, your wishes would have been fulfilled in the course of nature; for you see that I am an old man, far advanced in years, and near to death. I am saying this not to all of you, only to those who have voted for my death. And to them I have something else to say. Perhaps, my friends, you think that I have been convicted because I was wanting in the arguments by which I could have persuaded you to acquit me, if I had thought it right to do or to say anything to escape punishment. It is not so. I have been convicted because I was wanting, not in arguments, but in impudence and shamelessness--because I would not plead before you as you would have liked to hear me plead, or appeal to you with weeping and wailing, or say and do many other things which I maintain are unworthy of me, but which you have been accustomed to from other men. But when I was defending myself, I thought that I ought not to do anything unworthy of a free man because of the danger which I ran, and I have not changed my mind now. I would very much rather defend myself as I did, and die, than as you would have had me do, and live. Both in a lawsuit and in war, there are some things which neither I nor any other man may do in order to escape from death. In battle, a man often sees that he may at least escape from death by throwing down his arms and falling on his knees before the pursuer to beg for his life. And there are many other ways of avoiding death in every danger if a man is willing to say and to do anything. But, my friends, I think that it is a much harder thing to escape from wickedness than from death, for wickedness is swifter than death. And now I, who am old and slow, have been overtaken by the slower pursuer: and my accusers, who are clever and swift, have been overtaken by the swifter pursuer--wickedness. And now I shall go away, sentenced by you to death; they will go away, sentenced by truth to wickedness and injustice. And I abide by this award as well as they. Perhaps it was right for these things to be so. I think that they are fairly balanced.

And now I wish to prophesy to you, Athenians, who have condemned me. For I am going to die, and that is the time when men have most prophetic power. And I prophesy to you who have sentenced me to death that a far more severe punishment than you have inflicted on me will surely overtake you as soon as I am dead. You have done this thing, thinking that you will be relieved from having to give an account of your lives. But I say that the result will be very different. There will be more men who will call you to account, whom I have held back, though you did not recognise it. And they will be harsher toward you than I have been, for they will be younger, and you will be more indignant with them. For if you think that you will restrain men from reproaching you for not living as you should, by putting them to death, you are very much mistaken. That way of escape is neither possible nor honorable. It is much more honorable and much easier not to suppress others, but to make yourselves as good as you can. This is my parting prophecy to you who have condemned me.

With you who have acquitted me I should like to discuss this thing that has happened, while the authorities are busy, and before I go to the place where I have to die. So, remain with me until I go: there is no reason why we should not talk with each other while it is possible. I wish to explain to you, as my friends, the meaning of what has happened to me. An amazing thing has happened to me, judges--for I am right in calling you judges. The prophetic guide has been constantly with me all through my life till now, opposing me even in trivial matters if I were not going to act rightly. And now you yourselves see what has happened to me--a thing which might be thought, and which is sometimes actually reckoned, the supreme evil. But the divine guide did not oppose me when I was leaving my house in the morning, nor when I was coming up here to the court, nor at any point in my speech when I was going to say anything; though at other times it has often stopped me in the very act of speaking. But now, in this matter, it has never once opposed me, either in my words or my actions. I will tell you what I believe to be the reason. This thing that has come upon me must be a good; and those of us who think that death is an evil must needs be mistaken. I have a clear proof that that is so; for my accustomed guide would certainly have opposed me if I had not been going to meet with something good.

And if we reflect in another way, we shall see that we may well hope that death is a good. For the state of death is one of two things: either the dead man wholly ceases to be and loses all consciousness or, as we are told, it is a change and a migration of the soul to another place. And if death is the absence of all consciousness, and like the sleep of one whose slumbers are unbroken by any dreams, it will be a wonderful gain. For if a man had to select that night in which he slept so soundly that he did not even dream, and had to compare with it all the other nights and days of his life, and then had to say how many days and nights in his life he had spent better and more pleasantly than this night, I think that a private person, nay, even the Great King of Persia himself, would find them easy to count, compared with the others. If that is the nature of death, I for one count it a gain. For then it appears that all time is nothing more than a single night. But if death is a journey to another place, and what we are told is true--that all who have died are there--what good could be greater than this, my judges? Would a journey not be worth taking, at the end of which, in the other world, we should be delivered from the pretended judges here and should find the true judges who are said to sit in judgment below, such as Minos and Rhadamanthus and Aeacus and Triptolemus, and the other demigods who were just in their own lives? Or what would you not give to converse with Orpheus and Musaeus and Hesiod and Homer? I am willing to die many times if this be true. And for my own part I should find it wonderful to meet there Palamedes, and Ajax the son of Telamon, and the other men of old who have died through an unjust judgment, and to compare my experiences with theirs. That I think would be no small pleasure. And, above all, I could spend my time in examining those who are there, as I examine men here, and in finding out which of them is wise, and which of them thinks himself wise when he is not wise. What would we not give, my judges, to be able to examine the leader of the great expedition against Troy, or Odysseus, or Sisyphus, or countless other men and women whom we could name? It would be an inexpressible happiness to converse with them and to live with them and to examine them. Assuredly there they do not put men to death for doing that. For besides the other ways in which they are happier than we are, they are immortal, at least if what we are told is true.

And you too, judges, must face death hopefully, and believe this one truth, that no evil can happen to a good man, either in life or after death. His affairs are not neglected by the gods; and what has happened to me today has not happened by chance. I am persuaded that it was better for me to die now, and to be released from trouble; and that was the reason why the guide never turned me back. And so I am not at all angry with my accusers or with those who have condemned me to die. Yet it was not with this in mind that they accused me and condemned me, but meaning to do me an injury. So far I may blame them.

Yet I have one request to make of them. When my sons grow up, punish them, my friends, and harass them in the same way that I have harassed you, if they seem to you to care for riches or for any other thing more than excellence; and if they think that they are something when they are really nothing, reproach them, as I have reproached you, for not caring for what they should, and for thinking that they are something when really they are nothing. And if you will do this, I myself and my sons will have received justice from you.

But now the time has come, and we must go away--I to die, and you to live. Which is better is known to the god alone.

PLUTARCH:

THE LIFE OF JULIUS CAESAR

But the chiefest cause that made him mortally hated was the covetous desire he had to be called King: which first gave the people just cause, and next his secret enemies honest color,[1] to bear him ill will. This notwithstanding, they that procured him this honor and dignity gave it out among the people that it was written in the Sibylline prophecies, "how the Romans might overcome the Parthians, if they made war with them and were led by a king, but otherwise that they were unconquerable." And furthermore they were so bold besides, that, Caesar returning to Rome from the city of Alba, when they came to salute him, they called him King. But the people being offended, and Caesar also angry, he said he was not called King, but Caesar. Then every man keeping silence, he went his way heavy and sorrowful.

When they had decreed divers honors for him in the Senate, the Consuls and Praetors, accompanied with the whole assembly of the Senate, went unto him in the market-place, where he was set by the pulpit for orations, to tell him what honors they had decreed for him in his absence. But he, sitting still in his majesty, disdaining to rise up unto them when they came in, as if they had been private men, answered them: "that his honors had more need to be cut off than enlarged."

This did not only offend the Senate but the common people also, to see that he should so lightly esteem of the magistrates of the commonwealth: insomuch as every man that might lawfully go his way departed thence very sorrowfully. Thereupon also Caesar rising departed home to his house, and tearing open his doublet[2] collar, making his neck bare, he cried out aloud to his friends, "that his throat was ready to offer to any man that would come and cut it."

Notwithstanding it is reported, that afterwards, to excuse his folly, he imputed it to his disease, saying, "that their wits are not perfect which have this disease of the falling evil,[3] when standing on their feet they speak to the common people, but are soon troubled with a trembling of their body, and a sudden dimness and giddiness." But that was not true, for he would have risen up to the Senate, but Cornelius Balbus one of his friends (or rather a flatterer) would not let him, saying: "What, do you not remember that you are Caesar, and will you not let them reverence you and do their duties?"

Besides these occasions [4] and offenses, there followed also his shame and reproach, abusing the Tribunes of the people in this sort. At that time the feast Lupercalia was celebrated, the which in old time men say was the feast of shepherds or herdmen, and is much like unto the feast of the Lycaeans in Arcadia. But howsoever it is, that day there are divers noblemen's sons, young men (and some of them magistrates themselves that govern them), which run naked through the city, striking in sport them they meet in their way with leather thongs, hair and all on, to make them give place. And many noblewomen and gentlewomen also go of purpose to stand in their way, and do put forth their hands to be stricken, as scholars hold them out to their schoolmaster to be stricken with the ferula:[5] persuading themselves that, being with child, they shall have good delivery; and so, being barren, that it will make them to conceive with child.

1. pretext. 2. a short coat--an Elizabethan garment. 3. epilepsy.

4. causes of dislike. 5. schoolmaster's cane.

Caesar sat to behold that sport upon the pulpit for orations in a chair of gold, apparelled in triumphant manner. Antonius, who was Consul at that time, was one of them that ran this holy course. So when he came into the market-place, the people made a lane for him to run at liberty, and he came to Caesar, and presented him a diadem wreathed about with laurel. Whereupon there rose a certain cry of rejoicing, not very great, done only by a few appointed for the purpose. But when Caesar refused the diadem, then all the people together made an outcry of joy.

Then Antonius offering it him again, there was a second shout of joy, but yet of a few. But when Caesar refused it again the second time, then all the whole people shouted. Caesar having made this proof, found that the people did not like of it, and thereupon rose out of his chair, and commanded the crown to be carried unto Jupiter in the Capitol.

After that, there were set up images of Caesar in the city, with diadems upon their heads like kings. Those the two Tribunes, Flavius and Marullus, went and pulled down, and furthermore, meeting with them that first saluted Caesar as king, they committed them to prison. The people followed them rejoicing at it, and called them Bruti, because of Brutus, who had in old time driven the kings out of Rome, and that brought the kingdom of one person unto the government of the Senate and people. Caesar was so offended withal, that he deprived Marullus and Flavius of their Tribuneships, and accusing them, he spoke also against the people, and called them Bruti and Cumani, to wit, beasts and fools.

Hereupon the people went straight unto Marcus Brutus, who from his father came of the first Brutus, and by his mother of the house of the Servilians, a noble house as any was in Rome, and was also nephew and son-in-law of Marcus Cato. Notwithstanding, the great honors and favors Caesar showed unto him kept him back that of himself alone he did not conspire nor consent to depose him of his kingdom. For Caesar did not only save his life after the battle of Pharsalia, when Pompey fled, and did at his request also save many more of his friends besides: but furthermore, he put a marvelous confidence in him. For he had already preferred him to the Praetorship for that year, and furthermore was appointed to be Consul the fourth year after that, having through Caesar's friendship obtained it before Cassius, who likewise made suit for the same: and Caesar also, as it is reported, said in this contention, "Indeed Cassius hath alleged best reason, but yet shall he not be chosen before Brutus."

Some one day accusing Brutus while he practiced[6] this conspiracy, Caesar would not hear of it, but, clapping his hand on his body, told them, "Brutus will look for this skin": meaning thereby, that Brutus for his virtue deserved to rule after him, but yet that, for ambition's sake, he would not show himself unthankful or dishonorable.

Now they that desired change, and wished Brutus only their prince and governor above all other, they durst not come to him themselves to tell him what they would have him to do, but in the night did cast sundry papers into the Praetor's seat, where he gave audience, and the most of them to this effect: "Thou sleepest, Brutus, and art not Brutus indeed." Cassius, finding Brutus' ambition stirred up the more by these seditious bills,[7] did prick[8] him forward and egg him on the more, for a private quarrel he had conceived against Caesar: the circumstance whereof we have set down more at large in Brutus' life.

Caesar also had Cassius in great jealousy,[9] and suspected him much: whereupon he said on a time to his friends, "What will Cassius do, think ye? I like not his pale looks." Another time when Caesar's friends complained unto him of Antonius and Dolabella, that they pretended[10] some

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6. plotted. 7. letters. 8. spur. 9. suspicion. 10. plotted.

mischief towards him: he answered them again, "As for those fat men and smoothcombed heads," quoth he, "I never reckon of them; but these pale-visaged and carrion-lean people, I fear them most," meaning Brutus and Cassius.

Certainly destiny may easier be foreseen than avoided, considering the strange and wonderful signs that were said to be seen before Caesar's death. For, touching the fires in the element;[11] and spirits running up and down in the night, and also the solitary birds to be seen at noon-days sitting in the great market-place, are not all these signs perhaps worth the noting, in such a wonderful chance as happened?

But Strabo the philosopher writeth, that divers men were seen going up and down in fire: and furthermore, that there was a slave of the soldiers that did cast a marvelous burning flame out of his hand, insomuch as they that saw it thought he had been burnt; but when the fire was out, it was found he had no hurt.

Caesar self[12] also doing sacrifice unto the gods, found that one of the beasts which was sacrificed had no heart: and that was a strange thing in nature, how a beast could live without a heart. Furthermore there was a certain soothsayer that had given Caesar warning long time afore, to take heed of the day of the Ides of March (which is the fifteenth of the month), for on that day he should be in great danger. That day being come, Caesar going unto the Senate-house, and speaking merrily unto the soothsayer, told him, "The Ides of March be come": "So they be," softly answered the soothsayer, "but yet are they not past."

And the very day before, Caesar, supping with Marcus Lepidus, sealed certain letters, as he was wont to do, at the board: so, talk falling out amongst them, reasoning what death was best, he, preventing[13] their opinions, cried out aloud, "Death unlooked for." Then going to bed the same night, as his manner was, and lying with his wife Calpurnia, all the windows and doors of his chamber flying open, the noise awoke him, and made him afraid when he saw such light: but more, when he heard his wife Calpurnia, being fast asleep, weep and sigh, and put forth many fumbling[14] lamentable speeches: for she dreamed that Caesar was slain, and that she had him in her arms.

Others also do deny that she had any such dream, as, amongst other, Titus Livius writeth that it was in this sort: the Senate having set upon the top of Caesar's house, for an ornament and setting forth[15] of the same, a certain pinnacle, Calpurnia dreamed that she saw it broken down, and that she thought she lamented and wept for it. Insomuch that, Caesar rising in the morning, she prayed him, if it were possible, not to go out of the doors that day, but to adjourn the session of the Senate until another day. And if that he made no reckoning of her dream, yet that he would search further of the soothsayers by their sacrifices, to know what should happen him that day. Thereby it seemed that Caesar likewise did fear or suspect somewhat, because his wife Calpurnia until that time was never given to any fear and superstition: and that then he saw her so troubled in mind with this dream she had. But much more afterwards, when the soothsayers having sacrificed many beasts one after another, told him that none did like[16] them: then he determined to send Antonius to adjourn the session of the Senate.

But in the meantime came Decius Brutus, surnamed Albinus, in whom Caesar put such confidence, that in his last will and testament he had appointed him to be his next heir and yet was of the conspiracy with Cassius and Brutus: he, fearing that if Caesar did adjourn the session that day, the conspiracy would be betrayed, laughed at the soothsayers, and reproved Caesar saying, "that he gave the Senate occasion to mislike

[11] sky. [12] himself. [13] anticipating. [14] rambling

[15] decoration. [16] satisfy.

with him, and that they might think he mocked them, considering that by his commandment they were assembled, and that they were ready willingly to grant him all things, and to proclaim him king of all his provinces of the Empire of Rome out of Italy, and that he should wear his diadem in all other places both by sea and land. And furthermore, that if any man should tell them from him they should depart for that present time, and return again when Calpurnia should have better dreams, what would his enemies and ill-willers say, and how could they like of[17] his friends' words? And who could persuade them otherwise, but that they would think his dominion a slavery unto them and tyrannical in himself? And yet if it be so," said he, "that you utterly mislike of this day, it is better that you go yourself in person, and, saluting the Senate, to dismiss them till another time." Therewithal he took Caesar by the hand, and brought him out of his house.

Caesar was not gone far from his house, but a bondman, a stranger, did what he could to speak with him: and when he saw he was put back by the great press and multitude of people that followed him, he went straight into his house, and put himself into Calpurnia's hands, to be kept till Caesar came back again, telling her that he had greater matters to impart unto him.

And one Artemidorus also, born in the isle of Gnidos, a doctor of rhetoric in the Greek tongue, who by means of his profession was very familiar with certain of Brutus' confederates, and therefore knew the most part of all their practices[18] against Caesar, came and brought him a little bill,[19] written with his own hand, of all that he meant to tell him. He, marking how Caesar received all the supplications that were offered him, and that he gave them straight to his men that were about him, pressed nearer to him, and said: "Caesar, read this memorial to yourself, and that quickly, for they be matters of great weight, and touch you nearly."

Caesar took it of him, but could never read it, though he many times attempted it, for the number of people that did salute him: but holding it still in his hand, keeping it to himself, went on withal into the Senate-house.

Howbeit others are of opinion, that it was some man else that gave him that memorial, and not Artemidorus, who did what he could all the way as he went to give it Caesar, but he was always repulsed by the people. For these things, they may seem to come by chance; but the place where the murder was prepared, and where the Senate were assembled, and where also there stood up an image of Pompey dedicated by himself amongst other ornaments which he gave unto the theatre, all these were manifest proofs, that it was the ordinance of some god that made this treason to be executed, specially in that very place.

It is also reported that Cassius (though otherwise he did favor the doctrine of Epicurus) beholding the image of Pompey, before they entered into the action of their traitorous enterprise, he did softly call upon it to aid him: but the instant danger of the present time, taking away his former reason, did suddenly put him into a furious passion, and made him like a man half beside himself.

Now Antonius, that was a faithful friend to Caesar, and a valiant man besides of his hands, him Decius Brutus Albinus entertained[20] out of the Senate-house, having begun a long tale of set purpose.

So Caesar coming into the house, all the Senate stood up on their feet to do him honor. Then part of Brutus' company and confederates stood round about Caesar's chair, and part of them also came towards him, as though they made suit with Metellus Cimber, to call home his brother again from banishment: and thus prosecuting still their suit,

17. approve. 18. plots. 19. letter. 20. withdrew.

they followed Caesar till he was set in his chair. Who denying their petitions, and being offended with them one after another, because the more they were denied the more they pressed upon him and were the earnester with him, Metellus at length, taking his gown with both his hands, pulled it over his neck, which was the sign given the confederates to set upon him.

Then Casca, behind him, struck him in the neck with his sword; howbeit the wound was not great nor mortal, because it seemed the fear of such a devilish attempt did amaze him and take his strength from him, that he killed him not at the first blow. But Caesar, turning straight unto him, caught hold of his sword and held it hard; and they both cried out, Caesar in Latin: "O vile traitor Casca, what doest thou?" and Casca, in Greek, to his brother: "Brother, help me."

At the beginning of this stir, they that were present, not knowing of the conspiracy, were so amazed with the horrible sight they saw, they had no power to fly, neither to help him, nor so much as once to make an outcry. They on the other side that had conspired his death compassed him in on every side with their swords drawn in their hands, that Caesar turned him no where but he was stricken at by some, and still had naked swords in his face, and was hackled[21] and mangled among them, as a wild beast taken of hunters. For it was agreed among them that every man should give him a wound, because all their parts should be in this murder: and then Brutus himself gave him one wound about his privities.

Men report also, that Caesar did still defend himself against the rest, running every way with his body: but when he saw Brutus with his sword drawn in his hand, then he pulled his gown over his head, and made no more resistance, and was driven either casually or purposedly, by the counsel of the conspirators, against the base whereupon Pompey's image stood, which ran all of a gore-blood till he was slain. Thus it seemed that the image took just revenge of Pompey's enemy, being thrown down on the ground at his feet, and yielding up the ghost there, for the number of wounds he had upon him. For it is reported, that he had 23 wounds upon his body: and divers of the conspirators did hurt themselves, striking one body with so many blows.

When Caesar was slain, the Senate (though Brutus stood in the midst amongst them, as though he would have said something touching this fact[22]) presently ran out of the house, and flying filled all the city with marvelous fear and tumult. Insomuch as some did shut to the doors, others forsook their shops and warehouses, and others ran to the place to see what the matter was: and others also that had seen it ran home to their houses again. But Antonius and Lepidus, which were two of Caesar's cheifest friends, secretly conveying themselves away, fled into other men's houses and forsook their own.

Brutus and his confederates on the other side, being yet hot with this murder they had committed, having their swords drawn in their hands, came all in a troop together out of the Senate and went into the market-place, not as men that made countenance to fly, but otherwise boldly holding up their heads like men of courage, and called to the people to defend their liberty, and stayed to speak with every great personage whom they met in their way. Of them, some followed this troop and went amongst them, as if they had been of the conspiracy, and falsely challenged[23] part of the honor with them: amongst them was Caius Octavius and Lentulus Spinther. But both of them were afterwards put to death for their vain covetousness of honor, by Antonius and Octavius Caesar the Younger; and yet had no part of that honor for the which they were both put to death, neither did any man believe that they were any of the confederates or of counsel with them.

21. hacked. 22. deed. 23. claimed.

For they that did put them to death took revenge rather of the will they had to offend than of any fact they had committed.

The next morning, Brutus and his confederates came into the market-place to speak unto the people, who gave them such audience, that it seemed they neither greatly reproved nor allowed the fact: for by their great silence they showed that they were sorry for Caesar's death, and also that they did reverence Brutus.

Now the Senate granted general pardon for all that was past; and, to pacify every man, ordained besides, that Caesar's funerals should be honored as a god, and established all things that he had done, and gave certain provinces also and convenient honors unto Brutus and his confederates, whereby every man thought all things were brought to good peace and quietness again.

But when they had opened Caesar's testament, and found a liberal legacy of money bequeathed unto every citizen of Rome, and that they saw his body (which was brought into the market-place) all bemangled with gashes of swords, then there was no order to keep the multitude and common people quiet, but they plucked up forms, tables, and stools, and laid them all about the body; and setting them afire, burnt the corpse.

Then when the fire was well kindled, they took the firebrands, and went unto their houses that had slain Caesar, to set them afire. Other also ran up and down the city to see if they could meet with any of them, to cut them in pieces: howbeit they could meet with never a man of them, because they had locked themselves up safely in their houses.

There was one of Caesar's friends called Cinna, that had a marvelous strange and terrible dream the night before. He dreamed that Caesar bade him to supper, and that he refused and would not go: then that Caesar took him by the hand, and led him against his will. Now Cinna, hearing at that time that they burnt Caesar's body in the market-place, notwithstanding that he feared his dream, and had an ague on him besides, he went into the market-place to honor his funerals.

When he came thither, one of the mean sort asked him what his name was. He was straight called by his name. The first man told it to another, and that other unto another, so that it ran straight through them all, that he was one of them that murdered Caesar (for indeed one of the traitors to Caesar was also called Cinna as himself). Wherefore taking him for Cinna the murderer, they fell upon him with such fury that they presently despatched him in the market-place.

This stir and fury made Brutus and Cassius more afraid than of all that was past, and therefore within few days after they departed out of Rome: and touching their doings afterwards, and what calamity they suffered till their deaths, we have written it at large in the life of Brutus. Caesar died at 56 years of age, and Pompey also lived not passing four years more than he. So he reaped no other fruit of all his reign and dominion, which he had so vehemently desired all his life and pursued with such extreme danger, but a vain name only and a superficial glory, that procured him the envy and hatred of his country.

But his great prosperity and good fortune that favored him all his lifetime, did continue afterwards in the revenge of his death, pursuing the murderers both by sea and land, till they had not left a man more to be executed, of all them that were actors or counsellors in the conspiracy of his death. Furthermore, of all the chances that happen unto men upon the earth, that which came to Cassius above all other, is most to be wondered at: for he, being overcome in battle at the journey of Philippi, slew himself with the same sword with the which he struck Caesar.

Again, of signs in the element,[24] the great comet, which seven nights together was seen very bright after Caesar's death, the eighth night after was never seen more. Also the brightness of the sun was darkened, the which all that year through rose very pale and shined not out, whereby it gave but small heat: therefore the air being very cloudy and dark, by the weakness of the heat that could not come forth, did cause the earth to bring forth but raw and unripe fruit, which rotted before it could ripe.

But above all, the ghost that appeared unto Brutus showed plainly, that the gods were offended with the murder of Caesar. The vision was thus: Brutus being ready to pass over his army from the city of Abydos to the other coast lying directly against it, slept every night (as his manner was) in his tent; and being yet awake, thinking of his affairs (for by report he was as careful a captain and lived with as little sleep as ever man did), he thought he heard a noise at his tent-door, and looking towards the light of the lamp that waxed very dim, he saw a horrible vision of a man, of a wonderful greatness and dreadful look, which at the first made him marvelously afraid. But when he saw that it did him no hurt, but stood by his bed-side and said nothing; at length he asked him what he was.

The image answered him: "I am thy ill angel, Brutus, and thou shalt see me by the city of Philippi."

Then Brutus replied again, and said, "Well, I shall see thee then." Therewithal the spirit presently vanished from him.

After that time Brutus, being in battle near unto the city of Philippi against Antonius and Octavius Caesar, at the first battle he won the victory, and overthrowing all them that withstood him, he drove them into young Caesar's camp, which he took. The second battle being at hand, this spirit appeared again unto him, but spoke never a word. Thereupon Brutus, knowing that he should die, did put himself to all hazard in battle, but yet fighting could not be slain. So seeing his men put to flight and overthrown, he ran unto a little rock not far off, and there setting his sword's point to his breast, fell upon it and slew himself; but yet, as it is reported, with the help of his friend that despatched him.

[24] sky.

SUETONIUS:

LIVES OF THE CAESARS

Now Caesar's approaching murder was foretold to him by unmistakable signs. A few months before, when the settlers assigned to the colony at Capua by the Julian Law were demolishing some tombs of great antiquity, to build country houses, and plied their work with the greater vigour because as they rummaged about they found a quantity of vases of ancient workmanship, there was discovered in a tomb, which was siad to be that of Capys, the founder of Capua, a bronze tablet, inscribed with Greek words and characters to this purport: "Whenever the bones of Capys shall be moved, it will come to pass that a descendant of his shall be slain at the hands of his kindred, and presently avenged at heavy cost to Italy." And let no one think this tale a myth or a lie, for it is vouched for by Cornelius Balbus, an intimate friend of Caesar.

Shortly before his death, as he was told, the herds of horses which he had dedicated to the river Rubicon when he crossed it, and had let loose without a keeper, stubbornly refused to graze and wept copiously. Again, when he was offering sacrifice, the soothsayer Spurinna warned him to beware of danger, which would come not later than the Ides of March; and on the day before the Ides of that month a little bird called the king-bird flew into the Hall of Pompey with a spring of laurel, pursued by others of various kinds from the grove hard by, which tore it to pieces in the hall. In fact the very night before his murder he dreamt now that he was flying above the clouds, and now that he was clasping the hand of Jupiter; and his wife Calpurnia thought that the pediment of their house fell, and that her husband was stabbed in her arms; and on a sudden the door of the room flew open of its own accord.

Both for these reasons and because of poor health he hesitated for a long time whether to stay at home and put off what he had planned to do in the Senate; but at last, urged by Decimus Brutus not to disappoint the full meeting which had for some time been waiting for him, he went forth almost at the end of the fifth hour; and when a note revealing the plot was handed him by someone on the way, he put it with others which he held in his left hand, intending to read them presently. Then, after several victims had been slain, and he could not get favourable omens, he entered the House in defiance of portents, laughing at Spurinna and calling him a false prophet, because the Ides of March were come without bringing him harm; though Spurinna replied that they had of a truth come, but they had not gone.

As he took his seat, the conspirators gathered about him as if to pay their respects, and straightway Tillius Cimber who had assumed the lead, came nearer as though to ask something; and when Caesar with a gesture put him off to another time, Cimber caught his toga by both shoulders; then as Caesar cried, "Why, this is violence!" one of the Cascas stabbed him from one side just below the throat. Caesar caught Casca's arm and ran it through with his stylus,[1] but as he tried to leap to his feet, he was stopped by another wound.

When he saw that he was beset on every side by drawn daggers, he muffled his head in his robe, and at the same time drew down its lap to his feet with his left hand, in order to fall more decently, with the lower part of his body also covered. And in this wise he was stabbed with 23 wounds, uttering not a word, but merely a groan at the first stroke, though some have written that when Marcus Brutus rushed at him, he said in Greek, "You too, my child?"

1. a sharp pointed instrument of bone or metal, used for writing on waxen tablets--the Roman form of notebook.

All the conspirators made off, and he lay there lifeless for some time, until finally three common slaves put him on a litter and carried him home, with one arm hanging down. And of so many wounds none turned out to be mortal, in the opinion of the physician Antistius, except the second one in the breast.

The conspirators had intended after slaying him to drag his body to the Tiber, confiscate his property, and revoke his decrees; but they forebore through fear of Marcus Antonius the consul, and Lepidus, the master of horse.

Then at the request of his father-in-law, Lucius Piso, the will was unsealed and read in Antony's house, which Caesar had made on the preceding Ides of September at his place near Lavicum, and put in the care of the chief of the Vestals. Quintus Tubero states that from his first consulship until the beginning of the civil war it was his wont to write down Gnaeus Pompeius as his heir, and to read this to the assembled soldiers. In his last will, however, he named three heirs, his sisters' grandsons, Gaius Octavius, to three-fourths of his estate, and Lucius Pinarius and Quintus Pedius to share the remainder. At the end of the will, too, he adopted Gaius Octavius into his family and gave him his name. He named several of his assassins among the guardians of his son, in case one should be born to him, and Decimus Brutus even among his heirs in the second degree.[2] To the people he left his gardens near the Tiber for their common use and 300 sesterces to each man.

When the funeral was announced, a pyre was erected in the Campus Martius near the tomb of Julia, and on the rostra a gilded shrine was placed, made after the model of the temple of Venus Genetrix; within was a couch of ivory with overlets of purple and gold, and at its head a pillar hung with the robe in which he was slain. Since it was clear that the day would not be long enough for those who offered gifts, they were diverted to bring them to the Campus by whatsoever streets of the city they wished, regardless of any order of precedence.

At the funeral games, to rouse pity and indignation at his death, these words from the "Contest for the Arms" of Pacuvius were sung:

> Saved I these men that they might murder me?

and words of a like purport from the "Electra" of Atilius. Instead of a eulogy the consul Antonius caused a herald to recite the decree of the Senate in which it had voted Caesar all divine and human honours at once, and likewise the oath with which they had all pledged themselves to watch over his personal safety; to which he added a very few words of his own.

The bier on the rostra was carried to the Forum by magistrates and ex-magistrates; and while some were urging that it be burned in the temple of Jupiter of the Capitol, and others in the Hall of Pompey, on a sudden two beings with swords by their sides and brandishing a pair of darts set fire to it with blazing torches, and at once the throng of bystanders heaped upon it dry branches, the judgment seats with the benches, and whatever else could serve as an offering. Then the musicians and actors tore off their robes, which they had taken from the equipment of his triumphs and put on for the occasion, rent them to bits and threw them into the flames, and the veterans of the legions the arms with which they had adorned themselves for the funeral; many of the women too, offered up the jewels which they wore and the amulets and robes of their children.

At the height of the public grief a throng of foreigners went about lamenting each after the fashion of his country, above all the Jews,[3] who even flocked to the place for several successive nights.

[2] i.e., if the first heirs died or refused the legacy.

[3] Caesar was beloved by the Jews, not only because he had overthrown Pompey, who had violated their Holy of Holies, but because of many acts of kindness besides.

Immediately after the funeral the commons ran to the houses of Brutus and Cassius with firebrands, and after being repelled with difficulty, they slew Helvius Cinna when they met him, through a mistake in the name, supposing that he was Cornelius Cinna, who had the day before made a bitter indictment of Caesar and for whom they were looking; and they set his head upon a spear and paraded it about the streets. Afterwards they set up in the Forum a solid column of Numidian marble almost 20 feet high, and inscribed upon it, "To the Father of his Country." At the foot of this they continued for a long time to sacrifice, make vows, and settle some of their disputes by an oath in the name of Caesar.

Caesar left in the minds of some of his friends the suspicion that he did not wish to live longer and had taken no precautions, because of his failing health; and that therefore he neglected the warnings which came to him from portents and from the reports of his friends. Some think that it was because he had full trust in that last decree of the senators and their oath that he dismissed even the armed bodyguard of Spanish soldiers that formerly attended him. Others, on the contrary, believe that he elected to expose himself once for all to the plots that threatened him on every hand, rather than to be always anxious and on his guard. Some, too, say that he was wont to declare that it was not so much to his own interest as to that of his country that he remain alive; he had long since had his fill of power and glory; but if aught befell him, the commonwealth would have no peace, but would be plunged in civil strife under much worse conditions.

About one thing almost all are fully agreed, that he all but desired such a death as he met; for once when he read in Xenophon how Cyrus in his last illness gave directions for his funeral, he expressed his horror of such a lingering kind of end and his wish for one which was swift and sudden. And the day before his murder, in a conversation which arose at a dinner at the house of Marcus-Lepidus, as to what manner of death was most to be desired, he had given his preference to one which was sudden and unexpected.

He died in the fifty-sixth year of his age, and was numbered among the gc not only by a formal decree, but also in the conviction of the vulgar. For at the first of the games which his heir Augustus gave in honour of his apot eosis, a comet shone for seven successive nights, rising about the eleventh hour,[4] and was believed to be the soul of Caesar, who had been taken to heaven; and this is why a star is set upon the crown of his head in his stat

It was voted that the hall in which he was slain be walled up, that the Ides of March be called the Day of Parricide, and that a meeting of the Sen should never be called on that day.

Hardly any of his assassins survived him for more than three years, or died a natural death. They were all condemned, and they perished in various ways--some by shipwreck, some in battle; some took their own lives with the selfsame dagger with which they had impiously slain Caesar.

[4] about an hour before sunset.

CATULLUS

For whom this pretty pamphlet, polished new
With pumice-stone? Cornelius, for you:
For you were never unprepared to deem
My simple verses worthy of esteem,
Though you yourself--who else in Rome so bold?--
In volumes three have labored to unfold
A "Universal History of Man"--
Dear Jove! a learned and laborious plan!

Wherefore to you, my friend, I dedicate
This so indifferent bookling; yet I pray,
Poor as it is--O goddess of my fate,
Let it outlive the writer's transient day!

James Elroy Flecker

Sparrow, my mistress' pet
With whom she often frolics
When she, my radiant one,
Has a mind for play,
Holding you upon her knee
She gives you her finger-tip
And provokes you to peck sharply.
It is, as I think, that you
May be a solace to her grief
When the fever of love is over;
Ah, little sparrow, might I
But play with you as she
And unburden the cares of my heart!
These to me are tidings
Such as the golden apple
Brought to the swift maiden,
Loosing her girdle which too long
Had guarded her celibacy.

W. K. Newton

Proud is Phasellus here, my friends, to tell
That once she was the swiftest craft afloat:
No vessel, where she winged with blade or sail,
Could ever pass my boat.
Phasellus shunned to shun grim Adria's shore,
Or Cyclades, or Rhodes the wide renowned,
Or Bosphorus, where Thracian waters roar,
Or Pontus' eddying sound.
It was in Pontus once, unwrought, she stood,
And conversed, sighing, with her sister trees,
Amastris born, or where Cytorus' wood
Answers the mountain breeze.
Pontic Amastris, boxwood-clad Cytorus!
You, says Phasellus, are her closest kin:

Yours were the forests where she stood inglorious:
The waters yours wherein
She dipped her virgin blades; and from your strand
She bore her master through the cringing straits,
Nought caring were the wind on either hand,
Or whether kindly fates
Filled both the straining sheets. Never a prayer
For her was offered to the gods of haven,
Till last she left the sea, hither to fare,
And to be lightly laven
By the ripple of the clear lagoon.

This too is past; at length she is allowed
Long slumber through her life's long afternoon,
To Castor and the twin of Castor vowed.

James Elroy Flecker

Let us live, O my Lesbia, and go on loving!
As for gabble of graybeards, stern, reproving,
Mark them down to a cent for all their scorning!
Suns may set and for them is sure returning;
We, when once in the west our flames diminish,
Fade forever in night no dawn shall banish.
Give me kisses: a thousand, then a hundred,
Then more thousands, and then another hundred!
Keep on kissing until with thousands taken
We lose count and the number may not reckon,
And no evil voyeur may note and number
All these kisses his lustful eyes remember.

Asa M. Hughes

This villa is raked of winds from fore and aft,
All Boreas' sons in bluster and yet more
Against it is this Two Hundred Thousand sesterces,
All out against it, oh my God:
some draft.

Ezra Pound

O my little almost island, little island Sirmio,
This brave eye, this green-bright jewel set in Neptune's fair estate
Of lucid waters and broad seas.
And it's good to look upon you; even now I can't believe
That the plains lie far behind me, weary Thrace and Bithynia.
You are still secure my own.
After many months of travel, nothing's better than to rest
Relaxed and careless; sleep is heaven in our own beloved bed.
Here's enough reward for exile, and long roads through foreign lands;
Now, my Sirmio, greet your master, make these waves bring laughter up
Till the Lydian lakes re-echo all the laughter in my home.

Horace Gregory

Madame, whose nose is not of the smallest, greetings!
Your foot is not shapely, either; nor have you black eyes.
Your fingers are too short; your mouth is over-moist;
And your speech has no elegance in it.
Greetings, mistress of the ruined Formianus!
You are celebrated in the provinces for beauty?
Our Lesbia is compared with you?
O stupid and undiscerning age!

Frances Fletcher

My woman says she wants no other lover
than me, not even Jupiter himself.
She says so. What a woman says to an eager sweetheart
write on the wind, write on the rushing waves.

Gilbert Highet

HORACE

ODES

O Maecenas, of kings boasting your ancestry;
O my bulwark benign, glory of my poor name:
Some men live for the hour when on their chariot wheels,
Glowing, grazing the goals, dust of Olympia clings--
When as lords of the earth near to the gods they soar,
Borne in triumph aloft by the ennobling palm.

This man's only delight is the inconstant crowd
When their favor confers triple-ranked offices.
That one's joy is the wheat heaped in his granary--
All that Africa yields, swept from her threshing-floors.

All great Attalus' wealth though you should offer him,
Never, leaving the hoe, leaving th' ancestral field,
Would that prosperous man, daring the rock and reef,
Plow with Cyprian bark, trembling, the southern sea.

Traders, fearing the squall, sigh for their placid homes,
While the Libyan gale shakes the Icarian sea;
Soon, though, after the storm, mending their shattered ships,
Hopes high, danger defied, eastward they sail again!

One type scorns not the cup brimming with Massic wine;
Idly stealing an hour out of the tedious day,
Now he stretches his limbs beneath the arbutus tree,
Now he dreams at the fount, source of some sacred spring.

Many thrill to the camps' trumpet and bugle calls,
Sounds prophetic of war, chilling a mother's blood.
Tenting under the stars, happy, the huntsman stays,
Mindless of his young wife, waiting beside his hearth,
Whether hunting the hind, trapped by his faithful hounds,
Or, with well-plaited net, stalking the Marsian boar.

Me, though, happier than they, branches of ivy twined,
Prize of well-tutored brows, link with the gods above!
Me cool groves of the Nymphs, light-footed Satyr-bands,
Set apart from the crowd--if neither Euterpe
Holds her pipe-notes from me, nor Polyhymnia
Fails to tune to my song strings of her Lesbian lyre.

But, Maecenas, should you rank me among the bards,
Then I'll strike with my brow, proudly, the very stars!

Leonard Albert

Winter to Spring: the west wind melts the frozen rancour,
The windlass drags to sea the thirsty hull;
Byre is no longer welcome to beast or fire to ploughman,
The field removes the frost-cap from his skull.

Venus of Cythera leads the dances under the hanging
Moon and the linked line of Nymphs and Graces
Beat the ground with measured feet while the busy Fire god
Stokes his red-hot mills in volcanic places.

Now is the time to twine the spruce and shining head with myrtle,
Now with flowers escaped the earthy fetter,
And sacrifice to the woodland god in shady copses
A lamb or a kid, whichever he likes better.

Equally heavy is the heel of white-faced Death on the pauper's
Shack and the towers of kings, and O my dear
The little sum of life forbids the raveling of lengthy
Hopes. Night and the fabled dead are near

And the narrow house of nothing past whose lintel
You will meet no wine like this, no boy to admire
Like Lycidas who to-day makes all young men a furnace
And whom tomorrow girls will find a fire.

Louis MacNeice

What slim elegant youth, drenched in effusive scent,
now sits close to your side, Pyrrha, in some recess
rich with many a rosebloom?
Who loves smoothing your yellow hair,
chic yet daintily plain? How many gods profaned,
what indelible vows he will lament, and oh,
what dark hurricane-lashed seas
he will watch with a pallid cheek!
Poor fool, golden he thinks you will for ever be,
heart-free always, he hopes, always adorable--
yet knows not the deceitful
offshore squalls. To a novice, you
shine too temptingly bright. Here on the temple wall
one small tablet of mine, offering up my clothes
(all I saved from a shipwreck)
says Thank God, that I just escaped.

Gilbert Highet

What slim youth, moistened-with liquid perfumes,
Entreats you, Pyrrha, with garland roses,
In the charming grotto?
For him you bind
Your flaxen har, purely composed! Alas, how many times
Shall he of faith and changed gods weep, how many times
The black outrageous winds, the stormy seas,
Shall him astonish

Who now enjoys you, credulous of your gold;
Who hopes you always foot-loose and susceptible!
He has not sailed in the treacherous winds.
And glittering, your sea will craze
The unappeased who stand on shore. But I have vowed
My tablet to the sacred wall and hung as consecrate
My dripping garments to the puissant One
God-mastering the sea.

Joseph Bennett

When you to Telephus devote,
O Lydia, your choicest phrases,
And either Telephus' white throat
Or wax-like arms excite your praises,
Bah! my disgusted anger surges
Like waves which stormy Notus urges.

Then I am blinded by my wrath,
And quite unstable my complexion;
While on my cheek a tear-stained path
Shows how I mourn your changed affection.
For when to me you're ever lost
I burn, a lingering holocaust.

I burn to think how, mad with wine,
That boy in drunken rage may mar
With blows those gleaming arms of thine,
Or leave upon thy lips a scar.
Ah! who could that fair mouth abuse
Which Venus will all sweets endues!

O thrice and four times blessed they
Whose life no evil quarrel knows,
But calm and peaceful day by day
Glides as a quiet river flows;
Whom an unbroken bond holds ever
Until the last sad day shall sever.

George F. Whicher

A young deer lost on the mountain
Whimpering for its mother, frightened
By a mere breeze in the branches--
So skittish you are toward me.

With the little leaves blowing to shadows
In the fresh wind of springtime, and
Brambles clutching about her,
Her knees and heart grow faint.

Come now! It's not as if I were a
Lion or tiger a-prowl for you!
It's time you forgot your mother,
Time you went after a man.

Robert Fitzgerald

Chloe, you run from me like a young deer
seeking a fearful mother through bleak hills,
yet you are wrong to fear
the forest and the winds.

The deer's heart and thighs begin to tremble
should a brief leaf quiver in the wind
or a green lizard graze
against a bramble bush.

But dear Chloe, I do not wish to crush you
like a savage tiger, a Gaetulian lion.
Only give up your mother
and come, ripe, to a man.

Willis Barnstone

And now before the new-built shrine
Of his Apollo, what shall be
The poet's prayer? Now while the wine
Flows bright, what blessing more seeks he?
Sardinia's harvests though they brim
The granaries there are not for him.

The cattle which so take the eye
Sleek in Calabria's sunshine, gold
And Indian ivory pass him by;
He would not covet a freehold
Where Liris' currents still devour
The meadow-banks with stealthy power.

Let others as their fortune's made
Prune the Calentan vine; let those
Whose money's in the Eastern trade
Swallow the vintage--down it goes
From cups of gold and nothing less:
These are the men the gods caress.

It must be so; how else might these
In perfect safety thrice a year
Make their Atlantic voyages?
Meanwhile I make my dinner here
On olives, or on endives feast,
And mallows, which I can digest.

Son of Latona, grant me this:
What's set before me to enjoy,
To keep my health and strength, to miss
Nothing which rightly should employ
One's mind, and gently reach the end
Still calling poetry my friend.

Edmund Blunden

If for all the promises you regard so lightly
One, one penalty ever held, Varina,
Should one tooth darken, even a torn toenail
        Leave you less smooth, dear,
Yes, I'd trust you. But when you avow with
"God strike me dead!" and falsify it, Lord you're
Lovelier yet as you parade! The whole male
        Populace wants you.
You swear by your poor mother's corpse and
Right away two-time; swear by every sign, by
Heaven itself, and by the very gods, those
        Durable persons.
This, I assume, amuses even Venus,
Amuses nymphs (good simple souls) and hardened
Cupid, forever honing up hot steel on
        His bloody whetstone.
What's more, all the adolescents love you;
Droves of new callers come; their predecessors
Never stamp from the house of the proud lady
        Much as they vow to.
Mothers worry for their husky youngsters;
Dads for bank-accounts; nice girls at the altar
(Poor things!) brood, for fear they'll soon be groaning
        "Where is that husband?"

John Frederick Nims

Whithers, curs'd rabble, do you rush? Why show
        Swords that were sheathed a while ago?
Has not on land and Neptune's waste been spilt
        Enough of Latin blood in guilt?
Not that proud Carthaginian towers should feel
        The might of Roman fire and steel,
Or that the Sacred Way should witness lamed
        With fetters Britons yet untamed,
But that the Parthian prayers should win at length
        And Rome be stabbed by her own strength.
No wolves or lions are so fiercely blind;
        They do not fight with their own kind.
Is it a madness, ravening energy,
        Or urge of sin? Come, answer me.
There is no answer. Pale and horror-eyed,
        Men shrink with misery stupefied.
I see. The old curse harries Rome again,
        Penalty for a brother slain.
The innocent blood of Remus from the earth
        Taints generations ere their birth.

Jack Lindsay

OVID

METAMORPHOSES

I am minded to sing of bodies to new forms changing;
Begin, O you gods (for you these changes have made),
Breathe on my spirit and lead my continuous song
From the birth of the world to the wonders of this my own time.

Before the creation of earth and ocean and sky,
Alike was the face of nature in all her course,
One indistinct chaos: a rough, disorderly mass
Of inharmonious atoms confusedly mixed
And lacking in all but lifeless and motionless weight.
As yet no luminous sun enlightened the world,
Nor crescent moon developed her horns once more,
Nor hung the earth in the circumambient air,
Poised by her weight, nor Amphitrite the ocean
With lengthening arms had margined the shores of the land.
And while in the world were land and water and air,
The land was unstable, the water too viscous for swimming,
The air yet unlighted; nothing retained its form,
And elements warred with each other, for in the same body
Cold things fought with the hot, the moist with dry,
The soft with the hard, the weighty with unweighty things.

At length this strife was ended by God, or by Nature,
Who tore away the land from the water and sky,
And divided the denser air from the ether of heaven.
When these were evolved and freed from the general chaos,
Assigned to their places, he bound them in concord of peace.
The fiery weightless element sprang to the height
And fixed its place in the vaulted arch of the sky.
Next in place and lightness followed the air;
The heavier earth drew the coarser elements down
And sank because of its weight; the circumfluent waters
Sank lowest of all and encompassed the shores of the world.

When he, whoever it was of the gods, had divided
The mass so arranged and reduced it to integrant portions,
First, that the earth might appear from every side
The same, he gave it the form of a mighty globe.
Then at his word the tumultuous, wind-driven waters
Encircled the earth and beat on the newly-formed shores.
Fountains and lakes he created, and stagnant marshes,
And down-flowing rivers enriching their banks with moisture,
Whose waters, though drawn from regions and climes far apart,
Meet in the sea and, released from their high-walled prison,
Range in new freedom between more distant shores.
He commanded the valleys to sink, the mountains to rise,
The plains to be leveled, the forest to burgeon with leaves;
And as in the sky two zones are set to the right
And two to the left, the fifth between being warmer,
So God in his wisdom gave to the globe a like number
And stamped earth's face with the five divisions of heaven.
Of these the centermost burns with unbearable heat;
The extremes are buried in snow; two others between
He made more temperate, mingling heat with the cold.

Above he suspended the air, more heavy than fire
In the same degree that water is lighter than earth.
There he ordained the fogs, the mists, and the clouds,
And thunder shaking the hearts of men with fear,
And lightning chilling the winds with bitter cold.
The winds are allotted the air, but not uncontrolled
By the world's creator; for, though assigned to their places,
So fiercely raged their anger and brotherly strife
That their wars endangered the very life of the world.
Then Eurus at length retired to Aurora's land
Where the Persian hills flush red in the morning light;
But where the sun sinks down to the western shores
Is Zephyrus' realm; to Scythia Boreas withdrew,
And the Seven Stars of the north; to the south came Auster,
Making his home in mists and perpetual rains.
High over all was placed the heavenly ether,
Weightless and clear, retaining no fragments of earth.

No sooner had God appointed their places to all
Than stars, long hidden beneath the primeval darkness,
Shone forth and with myriad lights bespangled the sky.
And, lest any region be lacking in animate life,
The stars and the god-like forms hold the floor of heaven,
The waves of the sea are alive with shining fishes,
The beasts inhabit the earth, the birds the air.

A master of these, a being of finer clay,
Possessed of loftier thought, was yet to appear.
Then man was born, divine in his essence, so formed
By the Maker of all, desiring a better world,
Or fashioned of soil but lately drawn from the sky,
Retaining some kindred drops of the heavenly ether.
That soil Prometheus, kneading with new-fallen rain,
Infused with life and shaped in the image of God;
And while all creatures beside look downward to earth,
For man he ordained a vision encompassing heaven,
And bade him stand up and turn his face to the stars.
Thus was the world transformed from disorderly chaos
And clothed with new life in forms before then unknown.

Golden were those early years when men, uncontrolled
By any law save their own natures, loved justice and truth.
No fear or punishment then, no savage decrees
Engraved upon tablets of brass, no suppliant multitude
Dreading the frown of its judges, of whom there were none.
Not yet were the tall pines cut from their native hills
To wander the face of ocean in search of far lands,
And mortals, home-loving, explored no shores but their own.
Not yet were fortified towns encircled with moats;
No martial trumpets or horns of crooked brass,
No swords or helmets were known; unarmed and unfearing,
All peoples in happiness lived out their measure of years.
The earth, uncut by the hoe, untilled by the plow,
Put forth her abundance to nourish the bodies of men,
Who gladly received her simple and natural fare.
Mountain strawberries they gathered, and arbutus fruit,
Cornel-cherries, and thick-hanging fruit of the thorn,

And acorns which fell from Jupiter's wide-spreading tree.
Spring was eternal, resplendent with self-sown flowers
Warmed by the tender breath of soft winds blowing.
In time the earth matured and ripened her crops,
The fields, unfallowed, grew white with the harvest of grain;
Then streams of milk and streams of nectar were flowing,
And golden honey distilled from the verdurous oak.

When Saturn was banished to dark Tartarean shades
And Jupiter ruled the world, the silver age came,
Much poorer than gold, far better than yellow brass;
For Jupiter shortened the old perpetual springtime,
Dividing the year in four seasons: winter and summer,
And changeful autumn, and all too brief a spring.
Then first the parched air glowed with unbearable heat,
And icicles formed in the chilling blasts of the north.
Then houses were built--sufficient shelter before
Were caves and thickets and twigs bound together with bark.
Then first were the seeds of grain in long furrows sown,
And oxen bowed beneath the weight of the yoke.

The third and following age was of brass, its people
More savage in nature, more readily taking up arms,
But not as yet vicious. Last came the age of hard iron.
Then instantly burst forth every species of crime,
And fled were honesty, truth, and the sense of shame;
Instead of these virtues men lived by fraud and deceit,
By stratagems, force, and the vicious longing for wealth.
They spread to the winds their sails scarce known to the sailor,
And pines which formerly stood in the lofty mountains
Now bounded exultantly over unvisited seas;
The land, as common to all as the sunlight and air,
Was henceforth surveyed and divided with boundary lines.
Nor yet sufficient to men was their natural fare,
The fruit of the earth, but they pierced far into her vitals
And brought forth mineral wealth, the root of all evil,
Which God had concealed and buried in Stygian shades.
For now injurious iron and gold more maleficent
Furnish the sinews of War, that destroys mankind
And brandishes clashing arms in his blood-stained hand.
Rapine is rampant: the guest is unsafe from his host,
The son from his father-in-law, and brother from brother.
Man wishes the death of his wife, she that of her husband,
Unfeeling stepmothers poison with ghastly wolf's bane,
And sons, impatient, would shorten the years of their fathers.
Piety lies in defeat, and the virgin Astraea,
Last of the gods, abandons the blood-dripping earth.

And, lest high heaven be too much securer than earth,
They say that giants attempted the throne of the gods
And heaped up mountains to reach the region of stars.
Then Jove the omnipotent father, hurling his thunderbolts,
Shattered Olympus and struck down Pelion from Ossa.
When the gigantic corpses lay overwhelmed,
They say that Earth, imbrued with the blood of her sons
And fearing lest every trace of them vanish away,

Gave to the warm blood life and the bodies of men.
But this unmannerly race, like their fathers before them
Contemning the gods, were savage and eager for slaughter
And given to violence--truly the children of blood.

When father Jupiter gazed from his lofty throne,
He groaned, recalling Lycaon's hideous feast--
A deed so recent as not to be widely known--
And feeling insatiate wrath arise in his heart,
He summoned his council; nor tarried the gods whom he called.

There is a lofty road, on clear nights visible,
Which for its brightness is known as the Milky Way.
Here lies the path of the gods to the Thunderer's dwelling
And regal domain; to right and left open upon it
The wide-doored halls of the high gods thronging with guests.
Elsewhere the lesser divinities, here the most noble
Of heaven's inhabitants build their magnificent homes.
Here is the spot which, lacking in language sufficient,
I should describe as the Palace-Place of the sky.
So, when the gods in the marble chamber were seated,
Jove in his high place, holding the ivory scepter,
Thrice and again shook his head, whose terrible locks
Can move the earth, the sea, and the heavenly stars.
Then in such fashion he uttered the wrath of his heart:
"No more than now for the world's dominion I trembled
In that cataclysm when each of the serpent-foot Titans
Stretched forth his hundred hands to make captive the sky.
For, although a dangerous foe, they were easily known;
From only one race and one origin issued the war.
But now through the whole world, wherever Ocean resounds,
Mankind shall be lost! I swear it by infernal rivers
Which under the earth flow downward through Stygian glades.
I have tried all else, but rotten incurable bodies
Must yield to the sword, lest all that are sound be corrupt!
Have I not mountain and forest divinities, nymphs
And rural deities, demigods, satyrs, and fauns?
Since these are considered unworthy the honor of heaven,
Let them inhabit in peace the lands where they dwell.
Or can you believe, O gods, that their fortunes are safe
When I, who hurl the thunder, who govern you all,
Was threatened with death in the snares of savage Lycaon?"
They trembled and, eager for vengeance, demanded the man
Who dared such infamy; thus, when an impious band
Shed Caesar's blood to extinguish the Roman name,
Humanity, thunderstruck, suffered the terrible fear
Of sudden ruin, and all the earth shuddered in horror.
To you no less pleasing, Augustus, your subjects' devotion
Than this was to Jove, who quickly by voice and by gesture
Subdued the tumult till silence held the assembly.
The clamor subsided, quelled by the kingly command,
And Jupiter broke the silence once more with his words:
"He has been punished (dismiss that care from your minds),
But listen to what he has done, and what is his fate.
An evil report of the times had assailed my ears;
Hoping to prove it false, I descended from Olympus

And traveled the countries of earth in the guise of a man.
Too long it would take to tell you their measure of guilt
And where it is found; the rumor was less than the truth!
I passed through Maenala, haunt of the fiercest beasts,
Over Cyllene's top and the pine-clad slopes of Lycaeus;
Thence, as the shadows of evening lengthened to night,
I reached the unfriendly abode of Arcadia's king.
A sign of my godhood I gave, and the people before me
Began to pray; Lycaon first mocked their devotions,
Then said: 'I will try this god by infallible tests,
Whether he be an immortal; no doubt shall remain.'
He planned by night to slay me while heavy with sleep,
Suspecting no evil; such was his test of the truth!
Unsatisfied yet, he slew a Molossian hostage,
Cutting his throat to prepare a hideous feast,
And some of the limbs yet throbbing with life were boiled
In scalding water, some roasted above the flame.
When these were served up to me, with avenging thunderbolt I
Hurled down the roof on its lord and his impious house.
In terror he flies and, reaching the silent countryside,
Howls in his fear and vainly endeavors to speak;
He foams at the mouth and, mad with his craving for slaughter,
Murders the sheep and gorges himself on their blood.
His arms change to forelegs, his clothing to rough, shaggy hair,
A wolf he becomes, resembling his earlier self:
The same grey hair, the same intractable countenance,
Eyes still gleaming, the mark of the beast in his face.
One house is destroyed, but not one only deserves
Destruction; throughout the earth wild fury holds sway.
You would think men sworn to crime! Let all of them suffer
The doom which all so richly deserve! I have spoken."

Some voiced their approval of Jove and further aroused him
With cries of rage, while others nodded in silence;
Yet all were sad that the race of mortals must die,
Inquiring what was to be the future of earth,
And who would bear sweet incense unto their altars,
Or whether wild beasts would wholly inherit the land.
These matters their ruler assured them should be all his care,
And bade them repine not, since from a wonderful source
Should come a new people far different from that of old.

And now he raised his lightnings to destroy the world
But paused for fear such a fire might enkindle the sky
And burn the universe unto its uttermost pole.
For well he remembered, a time was destined to come
When ocean and earth and the beautiful palace of heaven
Should blaze, and the frame of creation be sorely beset.
Replacing the thunderbolts forged by the Cyclops' hands,
He favored a different punishment: under the waves
Of a far-flung deluge to drown the races of men.

Straightway in Aeolus' cave he imprisons the North-Wind
And all other blasts that drive out the rain-bearing clouds.
The South-Wind, loosened, flies forth on dew-dripping pinions,
Pitch-black darkness covers his terrible face,
His beard is heavy, his grey hair streaming with rain,

Clouds circle his brow, bedewed are his garments and wings.
And where his broad hand presses the overhanging mist
The thunder roars and heavy rain falls from the sky,
While Juno's many-hued rainbow-messenger, Iris,
Draws up the watery vapor to nourish the clouds.
The crops are destroyed, the hopes of the husbandman ruined,
His prayers unanswered, his long year's labor in vain.

The waters of heaven suffice not the anger of Jove,
Who asks of his sea-god brother auxiliary waves.
Then Neptune summons the rivers, who, under his roof
Assembled, are told: "I have no time to explain
Or bandy words. Put forth your mightiest efforts;
Such is your task. Break open the banks which confine you,
And give free rein to your currents' turbulent force."
The streams, thus exhorted, return and unseal their fountains
And whirl unchecked in their wild career to the sea.

When Neptune strikes the ground with his terrible trident,
The quaking earth throws wide a way for his waters.
The unleashed rivers rush into the open fields,
Overwhelming orchards and dwellings, cattle and men,
Sparing not even the sacred altars and shrines.
If anywhere stands a house resisting the torrent
Unfallen, the mounting waters soon cover its top
And hide its towers beneath the all-conquering flood.
And now no boundaries separate ocean from land;
All is a sea, a sea unmarked by a shore.

Some fly to the hills, some sit in their curving skiffs
And wield the oar where once they followed the plow;
Sailing above their meadows and waterlogged homes,
They catch fish trapped in the interlaced branches of elms.
Perhaps their anchors are lowered in grassy pastures,
Or curving keels brush over their vineyard tops;
And where the slender goats were accustomed to browse
The clumsy sea-cows now lay their bodies to rest.
The Nereids wonder at forests and cities and houses
Beneath the waves, while dolphins enter the woods
And shake the massive oaks with their threshing about.
The sheep and the wolf, the tawny lions and tigers
Are borne on the waves; the lightning-like stroke of the boar,
The agile limbs of the stag are of little avail;
The wandering bird, grown weary of long land-seeking,
Furls her wings and drops to her death in the sea.
The wild, tumultuous waters have covered the hills,
And unfamiliar waves lap the mountainous peaks;
Most living creatures are drowned, and those who survive
Are fated to die by long-drawn-out starvation.
Between the Aonian and Oetean fields
Lies Phocis, fertile of soil until that occasion
When quick-rising waters had made it a part of the sea.
There rugged Parnassus lifts twin peaks to the stars
And veils her summits in all-enveloping clouds.
Here when Deucalion (for all other mountains were covered),
Had drifted to land on a raft with Pyrrha his wife,
They worshiped the mountain divinities: Corycian nymphs
And soothsaying Themis, then the most famous of oracles.

No man was ever more loving of truth than he,
No woman more reverent toward the gods than she.
When Jupiter saw that the earth was a stagnant pool,
And that of the thousands of men only one had survived,
And that of the thousands of women only one remained,
Both innocent, both fulfilling their duties to God,
He threw back the dark rain-clouds on the wings of the North-Wind,
Showing the land to the sky and the heavens to earth.
Assuaged is the wrath of the sea, for the Father of Waters,
Replacing his three-pronged weapon, makes gentle the waves
And orders his herald to blow the resounding conch
And by that signal to call back the rivers and floods.

The sea-hued Triton, lifting above the surface
His shoulders covered with shellfish, raises his horn,
A twisted spiral broadening from the base,
A horn which, blown in the mid-most part of the ocean,
Fills with its voice all shores underlying the sun.
So, when the bearded, dew-dripping mouth of the god
Now touches the musical shell and sounds a retreat,
All regions of earth and all the waves of the sea
Hear it and know that its ordinance must be obeyed.
The sea now possesses a shore, the streams hold their channels,
The rivers subside and hill-tops begin to appear;
Dry land arises and grows with the fast falling waters
Till after long waiting the trees are uncovered to view,
Their leaves still soiled with sediment left by the flood.

The world was restored; but when Deucalion saw it
Devoid of life and felt the unbroken silence
Of desolate lands he spoke to Pyrrha with tears:
"O sister, O wife, O woman the last of your sex,
Whom family, race, and the bonds of mutual love
Have united to me, now danger more closely unites.
In all of the lands from rising to setting sun,
We two are alone; the sea has taken the rest.
Nor yet is this tenuous hold upon our life
Made certain, for still the dark clouds frighten my mind.
How should you feel, poor heart, if fate had preserved you
Alone, without me? How should you conquer your fear?
Who would then comfort your uncontrollable grief?
For I, be assured, if you had drowned in the waters,
Would follow you, wife, and rest by your side in the sea.
O that the arts of my father, the giver of life,
Enabled me too to animate bodies of clay!
But now in the two of us rests the future of man:
The gods have decreed that we live while all others die."
He spoke, and they wept; then it seemed best to invoke
Celestial power and counsel to seek from the oracle.
Quickly together they visited Cephisus' stream,
Muddily flowing once more in its usual channel.
Then, having sprinkled their garments and heads with water
And made the proper libation, they turned their steps
To the shrine of the hallowed goddess, whose walls were disfigured
With filthy moss, whose altar-fires were quenched.
Approaching the steps of the temple, they fell prostrate
To the ground and gave trembling kisses to the cold stone;

And thus they prayed: "If ever the prayers of the righteous
May soften victorious gods and avert their wrath,
O Themis most merciful, help our desolate world
And tell us what art may avail to restore our race."

The goddess is moved to utterance: "Leaving the temple,
Unloosen the clasps of your garments, cover your heads,
And throw behind you the bones of your mighty mother."
They stand in amazement; then Pyrrha, breaking the silence,
Refuses at first to obey the goddess' command
And prays with quivering lips for pardon, not daring
To rouse the maternal ghost by profaning her bones.
Meanwhile they doubtfully question the oracle's meaning,
Turning the dark words over again in their minds.
The son of Prometheus soothes with comforting speech
His wife and declares: "If I am not wholly at fault,
(For surely the oracle urges no impious deed!)
The earth is our mighty mother; the stones in her body
I think are her bones; it is these we are bidden to throw."

Though Pyrrha is moved to hope by her husband's surmise,
She dares not believe it is true--so doubtful are both
Of the heavenly meaning; but why should they scruple to try?
Descending, they cover their heads, unfasten their tunics,
And backward hurl, as directed, the stones in their path.
Then (who would believe it, except for the lore of the ancients?)
The rock begins to put off its original hardness,
To soften its texture, and slowly to alter its form.
And as in the marble rough-hewn by the sculptor's hand
The inchoate figure foreshadows the statue complete,
So these, grown milder in nature and larger in size,
Show forth in their transformation the semblance of men.
The parts that are earthy and dampened with penetrant moisture
Are changed to bodily flesh; the parts that are hard,
Unyielding and rigid, become the framework of bones;
The veins of the rock remain as the conduits of blood.
And shortly the stones, through grace of the almighty gods,
If thrown by Deucalion's hand, take the bodies of men,
If thrown by Pyrrha, likewise to women are changed.
Thus, as a race we are hard and enduring of toil,
Witnessing well the origin whence we are sprung.

John E. Hankins

MARTIAL

EPIGRAMS

Some of these poems are good, some are medium, many are poor stuff;
Avitus, read and believe: no book is made otherwise.

Robert R. Schnorr

Once a surgeon, Dr. Baker
Then became an undertaker,
Not so much his trade reversing
Since for him it's just re-hearsing.

T. W. H.

Believe me, sir, I'd like to spend whole days,
Yes, and whole evenings in your company,
But the two miles between your house and mine
Are four miles when I go there and come back.
You're seldom home, and when you are deny it,
Engrossed with business or with yourself.
Now, I don't mind the two mile trip to see you;
What I do mind is going four to not to.

J. V. Cunningham

Look round: you see a little supper room;
But from my window, lo! great Caesar's tomb!
And the great dead themselves, with jovial breath
Bid you be merry and remember death.

Robert Louis Stevenson

I wasn't well, and at my call
The doctor came to sound me;
And after him five score in all
Of students crowded round me.

Five score of ice-cold hands they laid
On heart and lungs and liver:
I had no fever yesterday,
But now I'm all a-shiver.

G. I. C.

By daily sipping poison Mithridates used to think
In time he'd make himself immune from any deadly drink.
And you take like precautions, too, if that's your daily dinner:
At least you'll never die of hunger, miserable Cinna.

T. W. H.

It's not a case of poisoned cup,
  Assault, or slitting throats;
I've had to have my neighbor up
  For stealing my three goats.

You dwell on Punic faith and fury,
  Pontic wars and Cannaes,
But this they're asking on the jury,
  "Prove he stole the nannies."

And now with gestures various
  You've told in ringing notes
Of Sulla, Mucius, Marius,
  Please mention my three goats.

T. W. M.

You, Casey, long a baker,
  Now pleading at the Bar,
You ask big fees, and spend them,
  You owe too much by far.
You're still the baker, Casey,
  The one we used to know,
You make a good turnover,
  And still you knead the dough.

T. W. M.

To bring yourself to be happy
Acquire the following blessings:
A nice inherited income,
A kindly farm with a kitchen,
No business worries or lawsuits,
Good health, a gentleman's muscles,
A wise simplicity, friendships,
A plain but generous table,
Your evenings sober but jolly,
Your bed amusing but modest,
And nights that pass in a moment;
To be yourself without envy,
To fear not death, nor to wish it.

Gilbert Highet

Dull are the topics you want me to treat in my epigrams, Mister;
  Livelier verses you want...Whose is the fault, Sir, I ask--
Do you expect me to bring Hyblean and Hymettos honey,
  When you feed Attic bees nothing but Corsican thyme?

Robert R. Schnorr

Generous and jealous, soft and hard of heart--
I cannot live with you, nor live apart!

Richard A. Bell

JUVENAL

SATIRE I

ON POETS WHO RECITE IN PUBLIC -- AND OTHER SINNERS

Must I be always merely a listener? Never reply
Though bored so often by the "Theseid" of Codrus the hoarse?
Shall this man, unpunished, spout long-robed comedies at me,
And that man elegies? Huge "Telephus" wear out the day
Or "Orestes," written all over a big book's margin,
And then on the back, and not yet finished at that?
No man knows his own house as well as I know
"The grove of Mars" and "the cave of Vulcan," nearby
"The cliffs of Aeolus"; how the winds fare, what shades
Aeacus tortures, whence somebody carries the gold
Of "the stolen Fleeceling," how big the spears that were tossed
By the Centaur Monychus: Fronto's plane trees and halls
Cry out, their marble and columns shattered with all
The noise that the endless, unwearied reciters have made.

You'll get the same stuff from the greatest and smallest of poets.

And I once pulled back my hand from the ruler, and I
Once gave schoolboy advice to Sulla: go home and sleep
Like an untroubled private citizen!--Mercy is foolish,
When you run into so many bards all around you, to spare
The paper that's sure to be wasted.
                                                  I'll tell you why,
If you have the time and the patience, I've decided to run
The same course that Lucilius ran, in the satire-race.
When soft eunuchs marry, when Mevia sticks a wild boar
And holds a man's hunting spear close to her naked breast,
When a man who used to cut hair in my barber shop
When I was a boy now rivals the richest alone,
When the scum of the Nile, when a slave like Crispinus, who comes
From Canopus, can hitch a Tyrian cloak from his shoulder
And wave the gold "summer-ring" on his sweating finger,
Unable to bear the weight of a heavier gem:
It's hard not to write satire. For who is so patient
With big-town injustice, so tough, as to control himself
When along comes Matho the lawyer in a shiny new car
Full of himself, and after him comes the stool-pigeon
Who turned in his prominent friend, who's eager to tear
What's left of the high-born already gnawed to the bone,
The man Massa fears, whom Carus feels out with a bribe,
To whom Thymele was sent by a scared Latinus?
When men who earn legacies by night-work push you back,
Men raised to heaven by the best way of all to succeed--
The lust of a rich old woman? Each lover will share:
Proculeius one-twelfth of her money, but Gillo eleven-
Twelfths of the loot, to the measure each worked on the job.
Let each take the wages of blood, and so let him turn
Pale like a man whose bare heel treads on a snake,
Or an orator ready to speak at the altar in Lyons.

Why should I tell how my heart burns dry in its rage
When I see the people shoved back by the mob that surrounds
A man who has cheated, debauched his ward, or another
Condemned by a judge that was bought, who loses his name
But keeps all the cash? The exile Marius drinks
Deep in the afternoon and enjoys the gods' anger,
While you, poor Province, can win your law suit and still groan.
Shouldn't I think these scandles worth Horace's lamp?
Why shouldn't I rave at them? Should I tell a tale
Of Hercules, Diomedes, the labyrinth's roar,
How Icarus fell in the sea while his father flew off,
When a scoundrel will take from a man in love with his wife
The money she cannot receive as a legal heir,
Well trained to stare at the ceiling or snore in his cups,
His sniffing nose still awake? When a man who has run
Through a family fortune at race tracks yet thinks it is right
To expect the command of a cohort? Although he is broke
And out of his class, he whirls down the Flaminian Way
Headlong in his racer, like Automedon, while he holds
The reins and shows off for his mistress dressed in a man's coat.
Wouldn't you like to fill up a big note-book with facts
As you stand at the cross-roads, where borne on the necks of six men
You see a forger pass by, sticking out here and there
From a carrying-chair, the curtains drawn back, while he lolls
Like a lounging Maecenas, who turned himself elegant, rich,
By means of a tiny will and a moistened seal?
There passes a powerful matron who mixes a drink
When her husband is thirsty (it's made of toad's blood and wine!);
More bold than Lucusta, the poisoner, she teaches her more
Naive neighbors to carry their husbands out, blackened and dead,
In funeral processions where people will gossip and stare.
If you want to be something you have to dare deeds that are fit
For Gyara, the small prison-island, at least for a jail.
Uprightness is praised, and it freezes. Men owe to their crimes
Their gardens, commands, fine tables, their silver ware,
With its goblets where goats stand out in heavy relief.
What seducer of greedy daughters-in-law will allow
Anyone to sleep, what tarnished brides, what adulterous
Teen-ager? If nature won't let me, my rage makes me write
Such verse as I can, or the kind Cluvienus can write.
From the time when the clouds drew the water up to the sky,
And Deucalion sailed up a mountain to question his fate,
When the stones grew, warm and soft, into human beings,
And Pyrrha revealed naked girls to the men of the earth,
Whatever men do, their prayers, fear, anger, or pleasure,
Their joys and their discourse, I've put them all into my book.
And when could you find more vices abounding? When
Did the gullet of greed open wider? When did the dice
Draw more to the tables? They don't bring their wallets along,
They bring a whole safety deposit box: you will see
The battles they wage while their treasurers back them up.
Isn't it clearly insane to throw away thousands
And not give as much as a shirt to a shivering slave?
Which of our grandfathers built himself so many homes
In the country, or ate by himself a seven-course dinner?
Just look at the measly handout they put on the porch
For a bunch of reliefers, poor devils to fight over now.

The boss looks you over, afraid that you're claiming a share
As a stand-in for somebody else, with that somebody's name:
When he knows you, you get it. He tells his assistant to call
The aristocrats too, since they beat at the door with the rest.
"Give some to the Judge, give some to the Justice of Peace!"
"But I was here first," says a freedman once born just a slave.
"Why should I worry or fail to defend my place?
Although I was born near Euphrates (a fact I deny,
In spite of the pierced ears that give me away), I'm the owner
Of five shops that bring me in forty thousand apiece.
What good is high birth if Corvinus the noble tends sheep
Down at Laurentum while I have more money than any
Two millionaires? So let the high-hats await
Their turn. My money talks louder than honors." Let each
Of those prominent men give way to a slave whose feet
Were whitened with chalk only yesterday when he came here.
The holiest god of them all is the power of Wealth,
Even if, fatal Money, as yet you don't live in a shrine
Of your own: we have built no altars to Cash in Hand
As we worship Peace, Virtue, Faith, Victory, and
At the temple of Concord, where storks make a noise at the door.
  But when the big men add up at the end of the year
The money raked in from their handouts, how much will they have?
What can we reliefers expect for our share? We shall need
To pay for our coats and shoes, our bread and our heat.
The litters come crowding, for fifty cents each; here's a man
Whose sickly or pregnant wife follows him; here is another
Who's clever at tricks: he points to a closed, empty chair
And says, "My Galla's in there; give my share, and be quick!"
--"Galla, stick out your head." -- "Don't bother her, she is asleep."

  The day is marked off in a beautiful sequence of chores:
First handout, then forum, then law courts, then statues, where some
Egyptian named Arabach dares to set up one of his;
You can answer the calls of nature beside it, you know.
The weary old paupers go home from the doors of the rich;
They're hopeless, although their hope of a dinner goes last.
They have to buy cabbage, poor devils, and fuel for a fire.
Meanwhile, their king will be hogging down all of the best
That the sea and the forest produce, while he lies on a couch
All alone. For at one of their beautiful tables, immense
And antique, they can eat up a fortune in food by themselves.
Soon there won't be reliefers. But who can stand riches so mean?
How huge is a gullet which swallows whole pigs by itself,
A beast that was born to be shared? You'll pay for it yet,
Old man, when bulging with peacock still raw in your guts,
You take off your clothes and go bathing: swift death and no will!
What a story, what fun, for the tables where others will dine
When your body's brought forth to be cheered by your angry friends!
  Posterity cannot add to these customs of ours;
Our descendants will do the same things and want the same things.
Vice stands at her peak: use your sails, and spread all the canvas!
Here probably you may say: "Where's the man for the task?
Where's the freedom of style that once matched such a burning of
    soul?"
--"Whose name do I dare not speak? What difference if now

Mucius pardons my words or not? Write up Tigellinus,
And you'll be burnt like a torch where the victims stand
Clutching their throats for the smoke as they roast to death.
Your carcass will make a broad groove in the midst of the sand.
Shall a man who has poisoned three uncles ride by and look down
At me in his pride as the cushions swing back and forth?"
--"You're right. When you meet you had better just button your lip.
You'll be charged with informing if you merely say, 'There's the man.'
You can safely describe how Turnus battled Aeneas;
And no one is shocked when he hears how Hercules died,
Or how he chased Hylas so long, the boy with the jug.
But whenever Lucilius takes up the sword of his Satire
And rages about, then his hearer, whose heart is stone-cold
With its crimes, will flush and grow sweaty with conscience of sin.
Hence come anger, tears. Think over these things before you
Hear bugles sound; when once your helmet is on,
It's too late to pull out of battle." Then I'll try to find
What I can get by with in writing of those who are dead
Along the main highways from Rome, to the south and the north.

L. R. Lind

SATIRE VI

But you should know what Everywoman does
At home all day. Suppose her husband turns
His back to her in bed. God help the housemaid!
The lady's maids are stripped, the coachman's thrashed
For being late (punished because another
Slept), rods are broken, bleeding backs are scourged
And lashed: some women keep a private flogger.
She scourges while her face is made up, talks
To her friends, examines a gold-braided frock
And thrashes, till the thrasher tires, and she
Screams "Go now!" and the inquisition's over.
She rules her home more savagely than a tyrant.
Has she an assignation, wants to look
More beautiful than usual, quick, he's waiting
Under the trees, or in Queen Isis' brothel--
Poor Psecas combs the mistress's hair, her own
Tattered, with naked shoulders and bare breasts.
"This curl's too high!" At once the oxhide thong
Lashes the wretch: her crime was a coiffure.

Gilbert Highet

CODE OF HAMMURABI

Accusers and Judges:

#1--A man who accuses another of murder and cannot prove it shall be put to death.

#5--If a judge has tried a case, rendered a decision, deposited a sealed document, but later altered his judgment, they shall prove that that judge altered the verdict which he had decided, and he shall pay twelvefold the claim which holds in that case; furthermore, they shall expel him in the assembly from his bench and he shall never again sit with the judges in a case.

Theft and Property Ownership:

#7--If a man has bought, or received from safekeeping, either silver or gold, or a male or female slave, or an ox or an ass, or a sheep, or any sort of thing, from the hand of a freeman or slave without witnesses or contract, that man is a thief; he shall be killed.

#9--If a man whose property has been lost, has found his lost property in the possession of another man; if the man in whose possession the lost property was found has declared, "A seller sold it to me: I made the purchase in the presence of witnesses"; and the owner of the lost property has declared, "I shall produce witnesses who can identify my lost property"; the buyer having then produced the seller who made the sale to him and the witnesses in whose presence he made the purchase, and the owner of the lost property having also produced the witnesses who can identify the lost property, the judges shall consider their words, and the witnesses in whose presence the purchase was made, along with the witnesses identifying the lost property, shall declare their testimony in the presence of the god, and since the seller was the thief, he shall be put to death; the owner of the lost property shall take his lost property; the buyer shall take from the estate of the seller the money that he paid out.

#10--If the buyer has not produced the seller who made the sale to him and the witnesses in whose presence he made the purchase, but the owner of the lost property has produced witnesses identifying his lost property; then the buyer was the thief and shall be killed; the owner of the lost property shall take his lost property.

#11--If the owner of the lost property has not produced witnesses identifying his lost property, he is the culprit who started the false report, and so shall be killed.

Kidnapping and Slaveholding:

#14--If a man has stolen the minor child of another man, he shall be killed.

#15--If a man helps another's slave to escape or harbors a fugitive slave, he shall be killed.

Unsolved Crimes:

#23--If a robber has not been caught, the robbed man shall declare his lost property in the presence of the god, and the city governor in whose territory and district the robbery was committed, shall replace for him his lost property.

Rights of Military Personnel:

#26--Any soldier who hires a replacement shall be killed and the replacement shall receive his estate.

#27--A captured soldier whose land has been put in other hands shall, upon returning home from captivity, get back his land.

#32--If a merchant has ransomed a soldier or officer who was carried off during an expedition of the king, and has enabled him to reach his city; if there is the wherewithal for the ransom in his house, he shall ransom himself; if there is not the wherewithal for his ransom in his house, he shall be ransomed from the temple treasury of his city god; if there is not the wherewithal for ransom in the temple treasury of his city god, the state shall ransom him; but his field, orchard, and house shall not be given for his ransom.

Price Fixing and Land Use:

#53--If a man has neglected to maintain the dike of his field, and has not kept his dike strong enough so that a break has been found in the dike and he has let the water ravage farmland, the man in whose dike the breach was opened shall make good the grain that he caused to be lost. If he cannot make good the grain, they shall sell him and his goods for a silver, and the farmers whose grain the water carried off shall divide the proceeds.

Regulation of Commerce:

#94--If a merchant has given grain or silver on loan and when he lent it, he paid out the silver with the small weight and the grain by the small measure, but when he got it back, he received the silver by the large weight and the grain by the large measure, that merchant shall forfeit whatever he received.

#107--If a merchant has extended credit to a salesman, and the salesman has returned to his merchant whatever the merchant had given him, if the merchant has then denied what the salesman had given him, that salesman shall convict the merchant before the god and witnesses,,and the merchant shall pay to the salesman sixfold whatever he has received, because he has denied having received it from his salesman.

Liquor Laws:

#108--If a woman wine seller has not received grain for the price of a drink, but has received silver by an overlarge weight, or has made the value of the drink sold less than the value of the grain received, they shall convict that wine seller and throw her into water.

#109--If outlaws have congregated in the establishment of a woman wine seller and she has not had those outlaws arrested and taken to the palace, that wine seller shall be killed.

Safe Deposits and Debts:

#118--When a male or female slave has been given as collateral for servitude, and the creditor waits till the expiration date, he may sell him; he shall not be reclaimed.

#122--If a man wants to give silver, gold or anything to another man for safekeeping, he shall show the witnesses whatever he wants to give, fix the contract, and then give it for safekeeping.

#123--If he has given it for safekeeping without witnesses and contract and they contest him where he made the deposit, that case is not subject to claim.

Marriage and the Family:

#128--If a man takes a wife, but did not draw up her contract, that woman is no wife.

#129--If a man's wife has been caught lying with another male, they shall bind them and throw them into water. If the husband of the woman wishes to let his wife live, then the king may let his slave live.

#131--If a man's wife has been accused by her husband, but she has not been caught lying with another male, she shall swear by a god and return to her house.

#132--If a finger has been pointed at a married woman because of another male, but she has not been caught lying with another male, she shall plunge into the River for the sake of her husband.

#134--If a man has been taken captive, but there was not enough to eat in his house, his wife may enter the house of another man, and that woman has no guilt.

#135--If a man has been taken captive and there was not enough to eat in his house, his wife has entered the house of another man before his return and has borne children, and later her husband has returned and reached his city, that woman shall return to her first husband; the children shall go after their respective fathers.

#136--If a man has deserted his city and fled, and his wife has thereafter entered the house of another; if the man has returned and wants his wife back, the wife of the fugitive shall not return to her husband, for he had hated his city and fled.

#137--If a man decided to divorce a lay-sister who has borne him children, or a priestess who has provided him with children, they shall return her dowry to that woman and also give her half of the field, orchard and goods so that she may rear her children. After she has brought up her children, from whatever was given to her children, they shall give her a portion like that of one heir in order that the man of heart may marry her.

#138--If a man wishes to divorce his first wife who did not bear him children, he shall give her money to the full amount of her marriage-price and he shall also repay her the dowry that she brought from her father's house, and then divorce her.

#141--If a man's wife, living in the house of the man, has decided to leave with the result that she commits folly, neglects her home and belittles her husband; they shall convict her; and if her husband says, "I divorce her," he shall divorce her; nothing shall be given her for her travel expenses or as her divorce settlement. If her husband says, "I do not divorce her," her husband may marry another woman, and that reprehensible woman shall live in the house of her husband as a slave girl.

#142--If a woman has hated her husband and says, "You shall not take me," her record shall be investigated in her city council, and if she was careful and had no fault, but her husband was going out excessively and belittling her, that woman shall have no guilt; she may take her dowry and go to her father's house.

#143--If she was not careful, but had been going out, neglecting her home and belittling her husband; they shall throw that woman into water.

#150--If a man has presented a field, orchard, house, or goods to his wife, and arranged for her a sealed document, her children may not lodge claims against her after the death of her husband; the mother may give her estate to that son of hers whom she likes. She may not give it to an outsider.

#153--If a man's wife has caused the death of her husband because of another male, they shall impale that woman on a stake.

#159--If a man, who had the betrothal gift brought to the house of his prospective father-in-law and paid the marriage price, has then looked upon another woman, and says to his prospective father-in-law, "I shall not marry your daughter," the father of the daughter shall keep whatever was brought to him.

#160--If a man has had the betrothal gift brought to the house of his prospective father-in-law and paid the marriage price, and the father of the girl then says, "I shall not give you my daughter," he shall pay back double whatever had been brought to him.

#161--If a man has had the betrothal gift brought to the house of his prospective father-in-law and paid the marriage price, and then his rival has so maligned him that his prospective father-in-law says to the prospective husband, "You may not marry my daughter;" the father shall pay back double whatever had been brought to him, and his rival may not marry his prospective wife.

#162--If, after a man has acquired a wife and she has borne him children, and that woman has then gone to her fate, her father may not lay claim to her dowry, for it belongs to her children.

Inheritance:

§165--If a man has presented a field, orchard and house to his firstborn, who is the favorite in his eye, and written a sealed document for him, after the father has gone to his fate, when the brothers divide the estate, he shall keep the present which his father has given him, but beyond that they shall share equally in the goods of the paternal estate.

§168--If a man has made up his mind to disinherit his son, and says to the judges, "I wish to disinherit my son," the judges shall investigate his record, and if the son did not incur wrong grave enough for being disinherited, the father shall not disinherit his son.

§170--If a man's first wife has borne him children and his slave girl has also borne him children; if the father during his lifetime has ever said, "My children!" to the children whom the slave had borne him, thus having counted them with the children of the first wife; after the father has gone to his fate, the children of the first wife and the children of the slave shall share equally in the goods of the paternal estate; but the chief heir, who must be the son of the first wife, shall choose and take the preferential share.

§175--If either a palace slave or a plebeian's slave has married the daughter of patrician, and she has borne children, the owner of the slave may not lay claim to the children of the patrician's daughter for servitude.

§177--If a widow whose children are minors, has made up her mind to enter the house of another, she may not enter without the consent of the judges; when she wishes to enter the house of another, the judges shall investigate the condition of her former husband's estate and they shall entrust her former husband's estate to her later husband and that woman, and they shall have them deposit a tablet guaranteeing that they will look after the estate and rear the minor children; they shall not sell the household goods; the buyer who buys the household goods of a widow's children shall forfeit his money, and the property shall revert to the owner.

Rights of Priestesses:

§179--In the case of a high-priestess, priestess, or epicene whose father had presented a dowry to her, and written a sealed document for her, and written for her on the tablet that he had inscribed for her, permission to give her inheritance to whomever she pleased, and granted her full discretion; after her father has gone to his fate, she may give her inheritance to whomever she pleases, her brothers shall lay no claim against her.

§180--If a father has not presented a dowry to his daughter, who is a nun in a convent or an epicene, after the father has gone to his fate, she shall receive as her share in the goods of the paternal estate a portion like that of one heir; but she shall have only the usufruct of it as long as she lives, since her heritage belongs to her brothers.

#184--If a man has not presented a dowry to his daughter, a lay-sister; and has not given her to a husband; after the father has gone to his fate, her brothers shall present her with a dowry proportionate to the capacity of the father's estate and they shall give her to husband.

Adoption:

#185--If a man has adopted a minor in his own name and has reared him, that adopted child shall not be reclaimed.

#186--If a man has adopted a minor, and after taking him, he has discovered his father and mother, that adopted child may return to his father's house.

#188--If a craftsman has adopted a son and has taught him his trade, he cannot be reclaimed.

#191--If a man has adopted a minor and reared him; and that man has later set up a family of his own, and subsequently got children and then has decided to cut off the adopted son, that son shall not go empty-handed; his adoptive father shall give him from his goods his one-third share and he shall go off; he shall not give him any of the field, orchard, and house.

#192--If the adopted son of a eunuch or of an epicene has said to his foster father or mother, "You are not my father" or "You are not my mother," they shall cut out his tongue.

#193--If the adopted son of a eunuch or of an epicene has found out his parentage and come to hate his foster father and mother and has gone off to his parental home, they shall enucleate his eye.

#195--If a son has struck his father, they shall cut off his hand.

Damages:

#196--If a man strikes out the eye of a patrician, they shall strike out his eye.

#198--If he has struck out the eye of a plebeian, or broken the bone of a plebeian, he shall pay one mina of silver.

#199--If a man has struck out the eye of a man's slave or broken the bone of a man's slave, he shall pay half his price.

#200--If a patrician has knocked out the tooth of a patrician of his own rank, they shall knock out his tooth.

#202--If a man has struck the cheek of a man superior to him, he shall be lashed 60 times with an oxtail whip in the assembly.

#205--If a man's slave has struck the cheek of a patrician, they shall cut off his ear.

#206--If a man has struck a man in a brawl and has inflicted injury on him, that man shall swear, "I did not wittingly strike him"; and he shall pay for the doctor.

Medical Practice:

#215--If a physician has performed a major operation on a patrician with a bronze knife and has saved the patrician's life, or opened up the eye-socket of a patrician with a bronze knife and has saved the patrician's eye, he shall receive ten shekels of silver.

#218--If a physician has performed a major operation on a patrician with a bronze knife and has caused the patrician to die, or opened up the eye-socket of a patrician with a bronze knife and caused the destruction of the patrician's eye, they shall cut off his hand.

#224--If a veterinarian has performed a major operation on either an ox or an ass and has saved its life, the owner of the ox or ass shall pay the veterinarian one-sixth shekel of silver as his fee.

#225--If he has performed a major operation on an ox or an ass and has caused its death, he shall pay to the owner of the ox or ass one-fifth its price.

Slavery and Various Occupations:

#226--If a brander shall mark a slave with false identification, they shall cut off his hand.

#229--If a builder has constructed a house for a man, but did not make his work strong, so that the house which he built collapsed and caused the death of the owner of the house, that builder shall be put to death.

#230--If it has caused the death of a son of the owner of the house, they shall kill the son of that builder.

#233--If a builder has constructed a house for a man and has not done his work properly so that a wall bulges, that builder shall strengthen that wall at his own expense.

#235--If a boatman has caulked a boat for a man and has not made his work secure so that boat has sprung a leak that very year, for it has developed a defect, the boatman shall dismantel that boat and strengthen it at his own expense and deliver the sound boat to the owner of the boat.

#236--If a man has hired out his boat to a skipper and the skipper has been careless and lets the boat founder or get lost, the skipper shall replace the boat to the owner of the boat.

#244--If a man has hired an ox or an ass, and a lion has killed it in the open, its owner shall bear the loss.

#245--If a man has hired an ox and caused its death through negligence or beating, he shall replace ox for ox to the owner of the ox.

#249--If a man hired an ox and a god has struck it and it has died, the man who hired the ox shall swear by a god and then go free.

#250--If an ox, when walking along the street, gored a man to death, that case is not subject to claim.

#251--If a man's ox was a gorer and his city council made it known to him that it was gorer, but he did not cut its horns or tie up his ox, and that ox gored a patrician to death, he shall pay half a mina of silver.

#265--If a herdsman to whom cattle and sheep have been given for pasturing, feloniously alters the brand on them and sells them, they shall convict him and he shall replace tenfold what he has stolen in kine and flocks to their owner.

#278--If a man has bought a male or female slave, and when his first month was not completed, bennu (epilepsy) has attacked him, he shall return him to his seller and the buyer shall take back the silver that he has paid.

#280--If a man has bought in a foreign land the male or female slave of another man, and when he has arrived in the midst of the homeland, the owner of the male or female slave has identified his male or female slave, if that male or female slave are natives of the land, their freedom shall be established without payment of money.

#282--If a slave has said to his master, "You are not my master," his master shall prove him to be his slave and cut off his ear.

THE KORAN

THE SOUL-SNATCHERS

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

By those who snatch away men's souls, and those who gently release them; by those who float at will and those who speed headlong; by those who govern the affairs of this world! On the day when the Trumpet sounds its first and second blast, all hearts shall be filled with terror, and all eyes shall stare with awe.

They say: 'When we are turned to hollow bones, shall we be restored to life? A fruitless transformation!' But with one blast they shall return to the earth's surface.

Have you heard the story of Moses?

His Lord called out to him in the sacred valley of Towa, saying: 'Go to Pharaoh: he has transgressed all bounds; and say: "Will you reform yourself? I will guide you to your Lord, so that you may have fear of Him."

He showed Pharaoh the mightiest of miracles, but he denied it and rebelled. He quickly went away and, summoning all his men, made to them a proclamation. 'I am your supreme Lord,' he said.

Allah smote him with the scourge of this life and of the life to come. Surely in this there is a lesson for the God-fearing.

Are you harder to create than the heaven which He has built? He raised it high and fashioned it, giving darkness to its night and brightness to its day.

After that He spread the earth and, drawing water from its depth, brought forth its pastures. He set down the mountains, for you and for your cattle to delight in.

But when the supreme day arrives - the day when man will call to mind his labours - when the Fire is brought in sight of all - those that transgressed and chose this present life will find themselves in Hell; but those that feared to stand before their Lord and curbed their souls' desires shall dwell in Paradise.

They question you about the Hour of Doom. 'When will it come?' they ask. But how are you to know of that? Your Lord alone knows when it will come. Your duty is but to warn those that fear it.

On the day when they behold that hour, they will think that they had stayed away but one evening, or one morning.

THE BLOOD CLOTS

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Recite in the name of your Lord, the Creator, who created man from clots of blood!

Recite! Your Lord is the Most Bounteous One, who by the pen has taught mankind things they did not know.

Indeed, man transgresses in thinking himself his own master: for to your Lord shall all things return.

Observe the man who rebukes Our servant when he prays.

Think: does he, in so doing, follow the right guidance or enjoin true piety?

Think: if He denies the truth and gives no heed, does he not know that Allah observes all things?

Let him desist, or We will drag him by the forelock, his lying, sinful forelock.

Then let him call his help-mates. We, in Our turn, will call the guards of Hell.

No, never obey him! Prostrate yourself and come nearer.

THE TIDINGS

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

About what are they asking?

About the fateful tidings - the theme of their disputes.

But they shall know the truth; before long they shall know it.

Did We not spread the earth like a bed and raise the mountains like pillars?

We created you in pairs and gave you rest in sleep. We made the night a mantle, and ordained the day for work. We built above you seven mighty heavens and placed in them a shining lamp. We sent down abundant water from the clouds, bringing forth grain and various plants, and gardens thick with foliage.

Fixed is the Day of Judgement. On that day the Trumpet shall be sounded and you shall come in multitudes. The gates of heaven shall be flung open and the mountains shall pass away and become like vapor.

Hell will lie in ambush, a home for the transgressors. There they shall abide long ages; there they shall taste neither refreshment nor any drink, save boiling water and decaying filth: a fitting recompense.

They disbelieved in Our reckoning and roundly denied Our revelations. But We counted all their doings and wrote them down. We shall say: 'Taste this: you shall have nothing but mounting torment!'

As for the righteous, they shall surely triumph. Theirs shall be gardens and vineyards, and high-bosomed maidens for companions: a truly overflowing cup.

There they shall hear no idle talk nor any falsehood. Such is the recompense of your Lord - a gift that shall suffice them: the Lord of the heavens and the earth and all that lies between them; the Merciful, with whom no one can speak.

On the day when the Spirit and the angels stand up in their ranks, they shall not speak; except him who shall receive the sanction of the Merciful and declare what is right.

That day is sure to come. Let him who will, seek a way back to his Lord. We have forewarned you of an imminent scourge: the day when man will look upon his works and the unbeliever cries: 'Would that I were dust!'

MAN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Does there not pass over man a space of time when his life is a blank?

We have created man from the union of the two sexes so that We may put him to the proof. We have endowed him with sight and hearing, and, be he thankful or oblivious of Our favours, We have shown him the right path.

For the unbelievers We have prepared fetters and chains, and a blazing Fire. But the righteous shall drink of a cup tempered at the Camphor Fountain, a gushing spring at which the servants of Allah will refresh themselves: they who keep their vows and dread the far-spread terrors of Judgement day; who for the love of Allah give sustenance to the poor man, the orphan, and the captive, saying: 'We feed you for Allah's sake only; we seek of you neither recompense nor thanks: for we fear from Him a day of anguish and of woe.'

Allah will deliver them from the evil of that day and make their countenances shine with joy. He will reward them for their steadfastness with robes of silk and the delights of Paradise. Reclining there upon soft couches, they shall feel neither the scorching heat nor the biting cold. Trees will spread their shade around them, and fruits will hang in clusters over them.

They shall be served with silver dishes, and beakers as large as goblets; silver goblets which they themselves shall measure: and cups brim-full with ginger-flavoured water from the Fount of Selsabil. They shall be attended by boys graced with eternal youth, who to the beholder's eyes will seem like scattered pearls. When you gaze upon that scene you will behold a kingdom blissful and glorious.

They shall be arrayed in garments of fine green silk and rich brocade, and adorned with bracelets of silver. Their Lord will give them a pure beverage to drink.

Thus you shall be rewarded; your high endeavours are gratifying to Allah.

We have made known to you the Koran by gradual revelation; therefore wait with patience the judgement of your Lord and do not yield to the wicked and the unbelieving. Remember the name of your Lord morning and evening; in the nighttime worship Him: praise Him all night long.

The unbelievers love this fleeting life too well, and thus prepare for themselves a heavy day of doom. We created them, and endowed their limbs and joints with strength; but if We please We can replace them by other men.

This is indeed an admonition. Let him that will, take the right path to his Lord. Yet you cannot will except by the will of Allah. Allah is wise and all-knowing.

He is merciful to whom He will: but for the wrongdoers He has prepared a grievous punishment.

WORLDLY GAIN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Your hearts are taken up with worldly gain from the cradle to the grave.

But you shall know. You shall before long come to know.

Indeed, if you knew the truth with certainty, you would see the fire of Hell: you would see it with your very eyes.

Then, on that day, you shall be questioned about your joys.

JOSEPH

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Alif lam ra. These are the verses of the Glorious Book. We have revealed the Koran in the Arabic tongue so that you may understand it.

In revealing this Koran We will recount to you the best of histories, though before We revealed it you were heedless of Our signs.

Joseph said to his father: 'Father, I dreamt that eleven stars and the sun and the moon were prostrating themselves before me.'

'My son,' he replied, 'say nothing of this dream to your brothers, lest they should plot evil against you: Satan is the sworn enemy of man. You shall be chosen by your Lord. He will teach you to interpret visions and will perfect His favour to you and to the house of Jacob, as He perfected it to your forefathers Abraham and Issac before you. Your Lord is wise and all-knowing.'

Surely in the tale of Joseph and his brothers there are signs for doubting men.

They said to each other: 'Joseph and his brother are dearer to our father than ourselves, though we are many. Truly, our father is much mistaken. Let us kill Joseph, or cast him away in some far-off land, so that we may have no rivals in our father's love, and after that be honourable men.'

One of them said: 'Do not kill Joseph. If you must get rid of him, cast him into a dark pit. Some caravan will take him up.'

They said to their father: 'Why do you not trust us with Joseph? Surely we are his friends. Send him with us tomorrow, that he may play and enjoy himself. We will take good care of him.'

He replied: 'It would much grieve me to let him go with you; for I fear lest the wolf should eat him when you are off your guard.'

They said: 'If the wolf could eat him despite our numbers, then we should surely be lost!'

And when they took Joseph with them, they decided to cast him into a dark pit. We addressed him, saying: 'You shall tell them of all this when they will not know you.'

At nightfall they returned weeping to their father. They said: 'We went racing and left Joseph with our goods. The wolf devoured him. But you will not believe us, though we speak the truth.' And they showed him their brother's shirt, stained with false blood.

'No! he cried. 'Your souls have tempted you to evil. But I will be patient: Allah alone can help me to bear the misfortune of which you speak.'

And there passed by a caravan, who sent their waterman to the pit. And when he had let down his pail, he cried: 'Rejoice! A boy!'

They took Joseph and concealed him among their goods. But Allah knew of what they did. They sold him for a trifling price, for a few pieces of silver. They cared nothing for him.

The Egyptian who bought him said to his wife: 'Use him kindly. He may prove useful to us, or we may adopt him as our son.'

Thus We found a home for Joseph, and taught him to interpret mysteries. Allah has power over all things, though most men may not know it. And when he reached maturity We bestowed on him wisdom and knowledge. Thus We reward the righteous.

His master's wife sought to seduce him. She bolted the doors and said: 'Come!'

'Allah forbid!' he replied. 'My lord has treated me with kindness. Wrongdoers never prosper.'

She made for him, and he himself would have yielded to her had he not been shown a veritable sign by his Lord. Thus We warded off from him indecency and evil, for he was one of Our faithful servants.

He raced her to the door, but as she clung to him she tore his shirt from behind. And at the door they met her husband.

She cried: 'Shall not the man who sought to violate your wife be thrown into prison or sternly punished?'

Joseph said: 'It was she who sought to seduce me.'

'If his shirt is torn from the front.' said one of her people, 'she is speaking the truth and he is lying. If it is torn from behind, then he is speaking the truth and she is lying.'

And when her husband saw Joseph's shirt rent from behind, he said to her: 'This is one of your tricks. Your cunning is great indeed! Joseph, say no more about this. Woman, ask pardon for your sin. You have done wrong.'

In the city women were saying: 'The Prince's wife has sought to seduce her servant. She has conceived a passion for him. It is clear that she has gone astray.'

When she heard of their intrigues, she invited them to a banquet at her house. To each she gave a knife, and ordered Joseph to present himself before them. When they saw him, they were amazed at him and cut their hands, exclaiming: 'Allah preserve us! This is no mortal, but a gracious angel.'

'This is the man,' she said, 'on whose account you reproached me. I sought to seduce him, but he was unyielding. If he declines to do my bidding, he whall be thrown into prison and held in scorn.'

'Lord,' said Joseph, 'sooner would I go to prison than give in to their advances. Shield me from their cunning, or I shall yield to them and lapse into folly.'

His Lord heard his prayer and warded off their wiles from him. He hears all and knows all.

Yet though they were convinced of his innocence, the Egyptians thought it right to imprison him for a time.

Two young men went to prison with him. One of them said: 'I dreamt that I was pressing grapes.' And the other said: 'I dreamt that I was carrying a loaf upon my head, and that the birds came and ate of it. Tell us the meaning of these dreams, for we can see you are a man of learning.'

Joseph replied: 'I can interpret them long before they are fulfilled. This knowledge my Lord has given me, for I have left the faith of those that disbelieve in Allah and deny the life to come. I follow the faith of my forefathers, Abraham, Issac, and Jacob. We must never serve idols besides Allah. Such is the gift which Allah has bestowed upon us and all mankind. Yet most men do not give thanks.

'Fellow-prisoners! Are numerous gods better than Allah, the One, the Almighty? Those whom you serve besides Him are names which you and your fathers have invented and for which Allah has revealed no sanction. Judgement rests with Allah only. He has commanded you to worship none but Him. That is the true faith: yet most men do not know it.

'Fellow-prisoners, one of you shall serve his king with wine. The other shall be crucified, and the birds will peck at his head. That is the meaning of your dreams.'

And Joseph said to the prisoner who he knew would be freed: 'Remember me in the presence of your king.'

But Satan made him forget to mention Joseph to his king, so that he stayed in prison for several years.

Now it so chanced that one day the king said: 'I saw seven fatted cows which seven lean ones devoured; also seven green ears of corn and seven others dry. Tell me the meaning of this vision, my nobles, if you can interpret visions.'

They replied: 'It is but an idle dream; nor can we interpret dreams.'

Thereupon the man who had been freed remembered Joseph after all those years. He said: 'I shall tell you what it means. Give me leave to go.'

He said to Joseph: 'Tell us, man of truth, of the seven fatted cows which seven lean ones devoured; also of the seven green ears of corn and the other seven which were dry; for I would inform my masters.'

Joseph replied: 'You shall sow for seven consecutive years. Leave in the ear the corn you reap, except a little which you may eat. [illegible] there [illegible] of that which you have stored for them. Then there will come a year of abundant rain, in which the people will press the grape.'

The king said: 'Bring this man before me.'

But when the king's envoy came to him, Joseph said: 'Go back to your master and ask him about the women who cut their hands. My master knows their cunning.'

The king questioned the women, saying: 'Why did you seek to entice Joseph?'

'Allah forbid!' they replied. 'We know no evil of him.'

'Now the truth must come to light,' said the Prince's wife. 'It was I who sought to seduce him. He has spoken the truth.'

'From this,' said Joseph, 'my lord will know that I did not betray him in his absence, and that Allah does not guide the work of the treacherous. Not that I am free from sin: man's soul is prone to evil, except his to whom Allah has shown mercy. My Lord is forgiving and merciful.'

The king said: 'Bring him before me. I will make him my personal servant.'

And when he had spoken with him, the king said: 'You shall henceforth dwell with us, honoured and trusted.'

Joseph said: 'Give me charge of the granaries of the realm. I shall husband them wisely.'

Thus We gave power to Joseph, and he dwelt at his ease in that land. We bestow Our mercy on whom We will, and never deny the righteous their reward. Better is the reward of the life to come for those who believe in Allah and keep from evil.

Joseph's brothers came and presented themselves before him. He recognized them, but they did not. And when he had given them their provisions, he said: 'Bring me your other brother from your father. Do you not see that I give just measure and am the best of hosts? If you do not bring him, you shall have no corn, nor shall you come near me again.'

They replied: 'We will request his father to let him come with us. This we will surely do.'

Joseph said to his servants: 'Put their money into their packs, so that they may find it when they return to their people. Perchance they will come back.'

When they returned to their father, they said: 'Father, corn is henceforth denied us. Send our brother with us and we shall have our measure. We will take good care of him.'

He replied: 'Am I to trust you with him as I once trusted you with his brother? But Allah is the best of guardians: He is most merciful.'

When they opened their packs, they found that their money had been returned to them. 'Father,' they said, 'what more can we desire? Here is our money untouched. We will buy provisions for our people and take good care of our brother. We shall receive an extra camel-load; that should not be hard to get.'

He replied: 'I shall not let him go with you until you swear in Allah's name to bring him back to me, unless you are prevented.'

And when they had given him their pledge, he said: 'Allah is the witness of your oath. My sons, enter the town by different gates. If you do wrong, I cannot ward off from you the wrath of Allah: judgement is His alone. In Him I have put my trust. In Him alone let the faithful put their trust.'

And when they entered as their father had advised them, his counsel availed them nothing against the decree of Allah. It was but a wish in Jacob's soul which he had thus fulfilled. He was possessed of knowledge which We had given him, though most men were unaware of it.

When they presented themselves before him, Joseph embraced his brother, and said: 'I am your brother. Do not grieve at what they did.'

And when he had given them their provisions, he hid a drinking-cup in his brother's pack.

Then a crier called out after them: 'Travellers, you are thieves!'

They turned back and asked: 'What have you lost?'

'The king's drinking-cup,' he replied. 'He that restores it shall have a camel-load of corn. I pledge my word for it.'

'By Allah,' they cried, 'you know we did not come to do evil in this land. We are no thieves.'

The Egyptians said: 'What penalty shall we inflict on him that stole it, if you prove to be lying?'

They replied: 'He in whose pack the cup if found shall be your bondsman. Thus we punish the wrongdoers.'

Joseph searched their bags before his brother's, and then took out the cup from his brother's bag.

Thus We directed Joseph. By the king's law he had no right to seize his brother: but Allah willed otherwise. We exalt in knowledge whom We will: but above those that have knowledge there is One more knowing.

They said: 'If he has stolen - know then that a brother of his has committed a theft before him.'

But Joseph kept his secret and did not reveal it to them. He thought: 'Your crime was worse. Allah well knows that you are lying.'

They said: 'Noble prince, this boy has an aged father. Take one of us, instead of him. We can see you are a generous man.'

He replied: 'Allah forbid that we should seize any but the man with whom our property was found: for then we should be unjust.'

When they despaired of him, they went aside to confer together. The eldest said: 'Have you forgotten that you gave your father a solemn pledge, and that you broke your faith before this concerning Joseph? I shall not stir from this land until my father gives me leave or Allah makes known to me His judgement: He is the best of judges. Return to your father and say to him: "Your son has committed a theft. We testify only to what we know. How could we guard against the unforeseen? Ask the townsfolk with whom we stayed and the caravan in which we travelled. We speak the truth."'

'No!' cried their father. 'Your souls have tempted you to evil. But I will be patient. Allah may bring them all to me. He alone is wise and all-knowing.' And he turned away from them, crying: 'Alas for Joseph!' His eyes went blind with grief and he was oppressed with silent sorrow.

His sons exclaimed: 'By Allah, will you not cease to think of Joseph until you ruin your health and die?'

He replied: 'I complain to Allah of my sorrow and sadness. He has made known to me things beyond your knowledge. Go, my sons, and seek news of Joseph and his brother. Do not despair of Allah's spirit; none but unbelievers despair of His spirit.'

And when they presented themselves before Joseph, they said: 'Noble prince, we and our people are scourged with famine. We have brought but little money. Give us some corn, and be charitable to us: Allah rewards the charitable.'

'Do you know,' he replied, 'what you did to Joseph and his brother in your ignorance?'

They cried: 'Can you indeed be Joseph?'

'I am Joseph,' he answered, 'and this is my brother. Allah has been gracious to us. Those that keep from evil and endure with fortitude, Allah will not deny them their reward.'

'By the Lord,' they said, 'Allah has exalted you above us all. We have indeed been sinners.'

He replied: 'None shall reproach you this day. May Allah forgive you: He is most merciful. Take this shirt of mine and throw it over my father's face: he will recover his sight. Then return to me with all your people.'

When the caravan departed their father said: 'I feel the breath of Joseph, though you will not believe me.'

'By Allah,' said those who heard him, 'this is but your old illusion.'

And when the bearer of good news arrived, he threw Joseph's shirt over the old man's face, and his sight came back to him. He said: 'Did I not tell you that Allah has made known to me things beyond your knowledge?'

His sons said: 'Father, implore forgiveness for our sins. We have indeed been sinners.'

He replied: 'I shall implore my Lord to forgive you. He is forgiving and merciful.'

And when they presented themselves before Joseph, he embraced his parents and said: 'Welcome to Egypt, safe, if Allah wills!'

He helped his parents to a couch, and they all fell on their knees and prostrated themselves before him.

'This,' said Joseph to his father, 'is the meaning of my old vision: my Lord has fulfilled it. He has been gracious to me. He has released me from prison and brought you out of the desert after Satan had stirred up strife between me and my brothers. My lord is gracious to whom He will. He alone is wise and all-knowing.

'Lord, You have given me power and taught me to interpret mysteries. You are the Creator of the heavens and the earth, my Guardian in this world and in the next. Let me die in submission and join the righteous.'

That which We have now revealed to you is secret history. You were not present when Joseph's brothers conceived their plans and schemed against him. Yet strive as you may, most men will not believe.

You shall demand of them no recompense for this. It is an admonition to all mankind.

Many are the marvels of the heavens and the earth; yet they pass them by and pay no heed to them. The greater part of them believe in Allah only if they can worship other gods besides Him.

Are they confident that Allah's scourge will not fall upon them, or that the Hour of Doom will not overtake them unawares, without warning?

Say: 'This is my path. With sure knowledge I call on you to have faith in Allah, I and all my followers. Glory be to Him! I am no idolater.'

Nor were the apostles whom We sent before you other than mortals inspired by Our will and chosen from among their people.

Have they not travelled in the land and seen what was the end of those who disbelieved before them? Better is the world to come for those that keep from evil. Can you not understand?

And when at length Our apostles despaired and thought that none would believe in them, Our help came down to them, delivering whom We pleased. The evil-doers did not escape Our scourge. Their history is a lesson to men of understanding.

This is no invented tale, but a confirmation of previous scriptures, an explanation of all things, a guide and a blessing to true believers.

MARY

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Kaf ha ya ain sad. An account of your Lord's goodness to His servant Zacharias:

He invoked Him in secret, saying: 'I am stricken in years, and my hair is all silver. Yet never, Lord, have I prayed to You in vain. I now fear my kinsmen who will succeed me, for my wife is barren. Grant me a son who will be my heir and an heir to the house of Jacob, and who will find grace in Your sight.'

'Rejoice, Zacharias,' came the answer. 'You shall be given a son, and he shall be called John; a name no man has borne before him.'

'How shall I have a son, Lord,' asked Zacharias, 'when my wife is barren and I am well advanced in years?'

He replied: 'Such is the will of your Lord. It shall be no difficult task for Me, for I have brought you into being when you had been nothing before.'

'Lord,' said Zacharias, 'what sign will you give me concerning this event?'

'For three days and three nights,' He replied, 'you shall be bereft of speech, though otherwise sound in body.'

Then Zacharias came out from the Shrine and exhorted his people to give glory to their Lord morning and evening.

To John We said: 'Observe the Scriptures with a firm resolve.' We bestowed on him wisdom, grace, and purity while yet a child, and he grew up a righteous man; honouring his father and mother, and neither arrogant nor rebellious. Blessed was he on the day he was born and the day of his death; and may peace be on him when he is raised to life.

And you shall recount in the Book the story of Mary: how she left her people and betook herself to a solitary place to the east.

We sent to her Our spirit in the semblance of a full-grown man. And when she saw him she said: 'May the Merciful defend me from you! If you fear the Lord, leave me and go your way.'

'I am the messenger of your Lord,' he replied, 'and have come to give you a holy son.'

'How shall I bear a child,' she answered, 'when I am a virgin, untouched by man?'

'Such is the will of your Lord,' he replied. 'That is no difficult thing for Him. "He shall be a sign to mankind," says the Lord, "and a blessing from Ourself. That is Our decree."'

Thereupon she conceived, and retired to a far-off place. And when she felt the throes of childbirth she lay down by the trunk of a palm-tree, crying: 'Oh, would that I had died and passed into oblivion!'

But a voice from below cried out to her: 'Do not despair. Your Lord has provided a brook that runs at your feet, and if you shake the trunk of this palm-tree it will drop fresh ripe dates in your lap. Therefore rejoice. Eat and drink, and should you meet any mortal say to him: "I have vowed a fast to the Merciful and will not speak with any man to-day."'

Then she took her child to her people, who said to her: "This is indeed a strange thing! Sister of Aaron, your father was never a wicked man, nor was your mother a harlot.

She made a sign to them, pointing to the child. But they replied: 'How can we speak with a new-born infant?

Whereupon he spoke and said: 'I am the servant of Allah. He has given me the Gospel and ordained me a prophet. His blessing is upon me wherever I go, and He has commanded me to be steadfast in prayer and to give alms to the poor as long as I shall live. He has exhorted me to honour my mother and has purged me of vanity and wickedness. I was blessed on the day I was born, and blessed I shall be on the day of my death; and may peace be upon me on the day when I shall be raised to life.'

Such was Jesus, the son of Mary. That is the whole truth, which they are unwilling to accept. Allah forbid that He Himself should beget a son! When He decrees a thing He need only say: 'Be,' and it is.

Allah is my Lord and your Lord: therefore serve Him. That is the right path.

Yet the Sects are divided concerning Jesus. But when the fateful day arrives, woe to the unbelievers! Their sight and hearing shall be sharpened on the day when they appear before Us. Truly, the unbelievers are in the grossest error.

Forewarn them of that woeful day, when Our decrees shall be fulfilled whilst they heedlessly persist in unbelief. For We shall inherit the earth and all who dwell upon it. To Us they shall return.

You shall also recount in the Book the story of Abraham: He was a prophet and a saintly man. He said to his father: 'How can you serve a worthless idol, a thing that can neither see nor hear?

'Father, the truth has been revealed to me about many mysteries: therefore follow me, that I may guide you along an even path.

'Father, do not whorship Satan; for he has rebelled against the Lord of Mercy.

'Father, I fear that Allah's scourge will fall upon you and you will become one of Satan's minions.'

His father replied: 'Do you dare renounce my gods, Abraham? Desist from this folly or you shall be stoned to death. Begone from my house this instant!'

'Peace be with you,' said Abraham. 'I shall implore my Lord to forgive you: for to me He has been gracious. But I will not live with you or with your idols. I will call on my Lord, and trust that my prayers will not be ignored.'

And when Abraham had cast off his people and the idols which they worshipped, We gave him Issac and Jacob. Each of them We made a prophet, and We bestowed on them gracious gifts and high renown.

Tell also of Moses, who was an apostle, a prophet, and a chosen man.

We called out to him from the right side of the Mountain, and when he came near We communed with him in secret. We gave him, of Our mercy, his brother Aaron, himself a prophet.

Then you shall tell of Ishmael: he, too, was an apostle, a seer, and a man of his word.

He enjoyed prayer and almsgiving on his people, and his Lord was pleased with him.

And of Idris: he, too, was a saint and a prophet, whom We honoured and exalted.

These are the men to whom Allah has been gracious: the prophets from among the descendants of Adam and of those whom We carried in the Ark with Noah; the descendants of Abraham, of Israel, and of those whom We have guided and chosen. For when the revelations of the Merciful were recited to them they fell down on their knees in tears and adoration.

But the generations who succeeded them neglected their prayers and succumbed to temptation. These shall assuredly be lost. But those that repent and embrace the Faith and do what is right shall be admitted to Paradise and shall not be wronged. They shall enter the gardens of Eden, which the Merciful has promised His servants in reward for their faith. His promise shall be fulfilled.

There they shall hear no idle talk, but only the voice of peace. And their sustenance shall be given them morning and evening. Such is the Paradise which the righteous shall inherit.

We do not descend from Heaven save at the bidding of your Lord. To him belongs what is before us and behind us, and all that lies between.

Your Lord does not forget. He is the Lord of the heavens and the earth and all that is between them. Worship Him, then, and be loyal in His service: for is there any other god like Him?

'What!' says man. 'When I am once dead, shall I be raised to life?'

Does man forget that We created him out of the void? By the Lord, We will call them to account in company with all the devils and set them on their knees around the fire of Hell! From every sect We will carry off its stoutest rebels and cast them down. We alone know who deserves most to be burnt therein.

There is not one of you who shall not pass through the confines of Hell: such is the absolute decree of your Lord. We will deliver those who fear Us, but the wrongdoers shall be left to endure its torments on their knees.

When Our clear revelations are recited to them the unbelievers say to the faithful: 'Will that in any way add to your glory or place you in better company than ours?'

How many generations have We destroyed before them, far greater in riches and in splendour!

Say: 'The Merciful will bear long with the unbelievers, until they witness the fulfilment of His threats: be it a worldly scourge or the Hour of Doom. Then shall they know whose is the worse plight and whose the smaller following.'

Allah will continue to give guidance to the faithful. Deeds of lasting merit shall earn you a better reward in His sight and a more auspicious end.

Mark the boast of the unbeliever: 'I shall surely be given wealth and children!' he vaunts.

Has the future been revealed to him? Or has the Merciful made him such a promise?

By no means! We will record his words and make his punishment long and terrible. All he speaks of he shall leave behind and come before us all alone.

The unbelievers have chosen other gods to help them. But in the end they will renounce their worship and turn against them.

Know that we send down to the unbelievers devils who incite them to evil. Therefore have patience: their days are numbered. The day will surely come when the righteous will be assembled in multitudes before the Lord of Mercy, and the sinful driven in great hordes into Hell-fire. None has power to intercede for them save him who has received the sanction of the Merciful.

Those who say: 'The Lord of Mercy has begotten a son,' preach a monstrous falsehood, at which the very heavens might crack, the earth break asunder, and the mountains crumble to dust. That they should ascribe a son to the Merciful, when it does not become Him to beget one!

There is none in the heavens or the earth but shall return to Him in utter submission. He has kept strict count of all His creatures, and one by one they shall approach Him on the Day of Resurrection. He will cherish those who accepted the true faith and were charitable in their life-time.

We have revealed to you the Koran in your own tongue that you may thereby proclaim good tidings to the upright and give warning to a contentious nation.

How many generations have We destroyed before them! Can you find one of them still alive, or hear so much as a whisper from them?

THE INEVITABLE

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

The Inevitable: and what is the Inevitable? Would that you knew!

Thamoud and Aad denied the Last Judgement. By a deafening shout was Thamoud destroyed, and Aad by a howling, violent gale which He let loose on them for seven nights and eight long days: you might have seen them lying dead as though they had been hollow trunks of palm-trees. Can you see any of them still alive?

Pharaoh, and those before him, and the inhabitants of the Ruined Cities, also committed sin and disobeyed their Lord's apostle. With a terrible scourge He smote them.

When the Flood rose high We carried you in the floating Ark, making the event a warning, so that all attentive ears might heed it.

When the Trumpet sounds a single blast; when earth with all its mountains is raised high and with one mighty crash is shattered into dust-- on that day the Dread Event will come to pass.

Frail and tottering, the sky will be rent asunder on that day, and the angels will stand on all its sides with eight of them carrying the throne of Allah above their heads. On that day you shall be set before Him, and all your secrets shall be brought to light.

He who is given his book in his right hand will say to his companions: 'Take this, and read it! I knew that I should come to my account.' His shall be a blissful state in a lofty garden, with clusters of fruit within his reach. We shall say to him: 'Eat and drink to your heart's content. Here is your reward for what you did in days gone by.'

But he who is given his book in his left hand will say: 'Would that my book had not been given me! Would that I knew nothing of my account! Would that my death had ended all! My wealth has availed me nothing and I am bereft of all my power.'

We shall say: 'Lay hold of him and bind him. Burn him in the fire of Hell, then fasten him with a chain seventy cubits long. For he did not believe in Allah, the Most High, nor did he care to feed the poor. To-day he shall be friendless here; filth shall be his food, the filth which sinners eat.'

I swear by all that you can see, and all that is hidden from your view, that this is the utterance of a noble messenger. It is no poet's speech: scant is your faith! It is no soothsayer's divination: how little you reflect! It is a revelation from the Lord of all creatures.

Had he invented lies concerning Us, We would have seized him by the right hand and cut off his heart's vein: not one of you could have protected him!

It is but an admonition to righteous men. We know that there are some among you who will deny it.

It is the despair of the unbelievers. It is the indubitable truth. Praise, then, the name of your Lord, the Almighty.

MOHAMMED

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Allah will bring to nothing the deeds of those who disbelieve and debar others from His path. As for the faithful who do good works and believe in what is revealed to Mohammed - which is the truth from their Lord - He will forgive them their sins and ennoble their state.

This, because the unbelievers follow falsehood, while the faithful follow the truth from their Lord. Thus Allah coins their sayings for mankind.

When you meet the unbelievers in the battlefield strike off their heads, and when you have laid them low, bind your captives firmly. Then grant them their freedom or take ransom from them, until War shall lay down her armour.

Thus shall you do. Had Allah willed. He could Himself have punished them; but He has ordained it thus that He might test you, the one by the other.

As for those that are slain in the cause of Allah, He will not allow their works to perish. He will vouchsafe them guidance and ennoble their state; He will admit them to the Paradise He has made known to them.

Believers, if you help Allah, Allah will help you and make you strong. But the unbelievers shall be consigned to perdition. He will bring their deeds to nothing. Because they have opposed His revelations, He will frustrate their works.

Have they never journeyed through the land and seen what was the end of those that have gone before them? Allah destroyed them utterly. A similar fate awaits the unbelievers, because Allah is the protector of the faithful: because the unbelievers have no protector.

Allah will admit those that embrace the true faith and do good works to gardens watered by running streams. The unbelievers take their fill of pleasure and eat as the beasts eat: but Hell shall be their home.

How many cities were mightier than your own city, which has cast you out! We destroyed them all, and there was none to help them.

Can he who follows the guidance of his Lord be compared to him who is led by his appetites and whose foul deeds seem fair to him?

This is the Paradise which the righteous have been promised. There shall flow in it rivers of unpolluted water, and rivers of milk for ever fresh; rivers of delectable wine and rivers of clearest honey. They shall eat therein of every fruit and receive forgiveness from their Lord. Is this like the lot of those who shall abide in Hell for ever and drink scalding water which will tear their bowels?

Some of them indeed listen to you, but no sooner do they leave your presence than they ask those to whom knowledge has been given: 'What did he say just now?' Such are the men whose hearts are sealed by Allah and who follow their base desires.

As for those who follow the right path, Allah will increase their guidance and teach them to guard themselves against evil.

Are they waiting for the Hour of Doom to overtake them unawares? Its portents have already come. But how will they be warned when it overtakes them?

Know that there is no god but Allah. Implore Him to forgive your sins and to forgive the true believers, men and women. Allah knows your busy haunts and resting-places.

The faithful say: 'If only a Chapter were revealed!' But when a definite Chapter is revealed and war is mentioned in it, you see the infirm of heart looking towards you as though they were fainting away for fear of death. Yet obedience and courteous speech would become them more. Indeed, should war be decided upon, it would be better for them to be true to Allah.

If you renounced the Faith you would surely do evil in the land and violate the ties of blood. Such are those on whom Allah has laid His curse, leaving them bereft of sight and hearing.

Will they not ponder on the Koran? Are there locks upon their hearts?

Those who return to unbelief after Allah's guidance has been revealed to them are seduced by Satan and inspired by him. That is because they say to those who abhor the word of Allah: 'We shall obey you in some matters.' Allah knows their secret talk.

What will they do when the angels carry away their souls and strike them on their heads and backs?

That is because they follow what has incurred the wrath of Allah and abhor what pleases Him. He will surely bring their works to nothing.

Do the feeble-hearted think that Allah will not reveal their malice? If We pleased, We could point them out to you and you would recognize them promptly by their looks. But you will surely know them from the tenor of their words. Allah has knowledge of all your actions.

We shall put you to the proof until We know the valiant and the resolute among you and test all that is said about you.

The unbelievers who debar others from the path of Allah and disobey the Apostle after they have seen the light, shall in no way harm Allah. He will bring their works to nothing.

Believers, obey Allah and His apostle and let your labours not go in vain.

Those that disbelieve and debar others from Allah's path and in the end die unbelievers shall not be shown forgiveness by Allah. Therefore do not falter or sue for peace when you have gained the upper hand. Allah is on your side and will not grudge you the reward of your labours.

The life of this world is but a sport and a pastime. Allah will reward you if you believe in Him and guard yourselves against evil. He does not ask for all your wealth. If he demanded all and strongly pressed you, you would grow niggardly and this would show your ill-feelings.

You are called upon to give to the cause of Allah. Some of you are ungenerous; yet whoever is ungenerous to this cause is ungenerous to himself. Indeed, Allah does not need you, but you need Him. If you give no heed, He will replace you by others different from you.

RUBAIYAT OF OMAR KHAYYAM

I

Wake! For the Sun, who scatter'd into flight
The Stars before him from the Field of Night,
  Drives Night along with them from Heav'n, and strikes
The Sultan's Turret with a Shaft of Light.

II

Before the phantom of False morning died,
Methought a Voice within the Tavern cried,
  "When all the Temple is prepared within,
Why nods the drowsy Worshiper outside?"

III

And, as the Cock crew, those who stood before
The Tavern shouted--"Open then the Door!
  You know how little while we have to stay,
And, once departed, may return no more."

IV

Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires,
  Where the WHITE HAND OF MOSES on the Bough
Puts out, and Jesus from the Ground suspires.

V

Iram indeed is gone with all his Rose,
And Jamshyd's Sev'n-ring'd Cup where no one knows;
But still a Ruby kindles in the Vine,
And many a Garden by the Water blows.

VI

And David's lips are lockt; but in divine
High-piping Pehlevi, with "Wine! Wine!
  Wine! Red Wine!"--the Nightingale cries to the Rose
That sallow cheek of hers to incarnadine.

VII

Come, fill the Cup, and in the fire of Spring
Your Winter-garment of Repentance fling:
  The Bird of Time has but a little way
To flutter--and the Bird is on the Wing.

VIII

Whether at Naishapur or Babylon,
Whether the Cup with sweet or bitter run,
  The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.

IX

Each Morn a thousand Roses brings, you say;
Yes, but where leaves the Rose of Yesterday?
  And this first Summer month that brings the Rose
Shall take Jamshyd and Kaikobad away.

X

Well, let it take them! What have we to do
With Kaikobad the Great, or Kaikhosru?
  Let Zal and Rustum bluster as they will,
Or Hatim call to Supper--heed not you.

XI

With me along the strip of Herbage strown
That just divides the desert from the sown,
  Where name of Slave and Sultan is forgot-
And Peace to Mahmud on his golden Throne!

XII

A Book of Verses underneath the Bough,
A jug of Wine, a Loaf of Bread--and Thou
  Beside me singing in the Wilderness--
Oh, Wilderness were Paradise enow!

XIII

Some for the Glories of This World; and some
Sigh for the Prophet's Paradise to come;
Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum!

XIV

Look to the blowing Rose about us--"lo,
Laughing," she says, "into the world I blow.
At once the silken tassel of my Purse
Tear, and its Treasure on the Garden throw."

XV

And those who husbanded the Golden grain,
And those who flung it to the winds like Rain,
Alike to no such aureate Earth are turn'd
As, buried once, Men want dug up again.

XVI

The Worldly Hope men set' their Hearts upon
Turns Ashes--or it prospers; and anon,
Like Snow upon the Desert's dusty Face,
Lighting a little hour or two--is gone.

XVII

Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his destined Hour, and went his way.

XVIII

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep:
And Bahram, that great Hunter--the Wild Ass
Stamps o'er his Head, but cannot break his Sleep.

XIX

I sometimes think that never blows so red
The Rose as where some buried Caesar bled;
That every Hyacinth the Garden wears
Dropt in her Lap from some once lovely Head.

XX

And this reviving Herb whose tender Green
Fledges the River-Lip on which we lean-
Ah, lean upon it lightly! for who knows
From what once lovely Lip it springs unseen!

XXI

Ah, my Beloved, fill the Cup that clears
TODAY of past Regrets and Future Fears:
TOMORROW!--Why, Tomorrow I may be
Myself with Yesterday's Sev'n thousand Years.

XXII

For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest
Have drunk their Cup a Round or two before,
And one by one crept silently to rest.

XXIII

And we, that now make merry in the Room
They left, and Summer dresses in new bloom,
Ourselves must we beneath the Couch of Earth
Descend-ourselves to make a Couch-for whom?

XXIV

Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust to lie
Sans Wine, sans Song, sans Singer, and-sans End!

XXV

Alike for those who for TODAY prepare,
And those that after some TOMORROW stare,
A Muezzin from the Tower of Darkness cries,
"Fools! your Reward is neither Here nor There."

XXVI

Why, all the Saints, and Sages who discuss'd
Of the Two Worlds so wisely-they are thrust
Like foolish Prophets forth; their Words to Scorn
Are scatter'd, and their Mouths are stopt with Dust.

XXVII

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door where in I went.

XXVIII

With them the seed of Wisdom did I sow,
And with mine own hand wrought to make it grow;
And this was all the Harvest that I reap'd-
"I came like Water, and like Wind I go."

XXIX

Into this Universe, and WHY not knowing
Nor WHENCE, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not WHITHER, willy-nilly blowing.

XXX

What, without asking, hither hurried WHENCE?
And, without asking, WHITHER hurried hence!
Oh, many a Cup of this forbidden Wine
Must drown the memory of that insolence!

XXXI

Up from Earth's Center through the Seventh Gate
I rose, and on the Throne of Saturn sate;
And many a Knot unravel'd by the Road;
But not the Master-knot of Human Fate.

XXXII

There was the Door to which I found no Key:
There was the Veil through which I might not see:
Some little talk awhile of ME and THEE
There was-and then no more of THEE and ME.

XXXIII

Earth could not answer; nor the Seas that mourn
In flowing Purple, of their Lord forlorn;
Nor rolling Heaven, with all his Signs reveal'd
And hidden by the sleeve of Night and Morn.

XXXIV

Then of the THEE IN ME who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness; and I heard,
As from Without - "THE ME WITHIN THEE BLIND!"

XXXV

Then to the lip of this poor earthen Urn
I lean'd, the Secret of my Life to learn:
And Lip to Lip it murmur'd - "While you live,
Drink! - for, once dead, you never shall return."

XXXVI

I think the Vessel, that with fugitiv
Articulation answer'd, once did live,
And drink; and Ah! the passive Lip I kiss'd.
How many Kisses might it take -- and give!

XXXVII

For I remember stopping by the way
To watch a Potter thumping his wet Clay:
And with its all-obliterated Tongue
It murmur'd - "Gently, Brother, gently, pray'."

XXXVIII

And has not such a Story from of Old
Down Man's successive generations roll'd
Of such a clod of saturated Earth
Cast by the Maker into Human mold?

XXXIX

And not a drop that from our Cups we throw
For Earth to drink of, but may steal below
To quench the fire of Anguish in some Eye
There hidden--far beneath, and long ago.

XL

As then the Tulip for her morning sup
Of Heav'nly Vintage from the soil looks up,
Do you devoutly do the like, till Heav'n
To Earth invert you -- like an empty Cup.

XLI

Perplext no more with Human or Divine,
Tomorrow's tangle to the winds resign,
And lose your fingers in the tresses of
The Cypress-slender Minister of Wine.

XLII

And if the Wine you drink, the Lip you press,
End in what All begins and ends in - Yes;
Think then you are TODAY what YESTERDAY
You were - TOMORROW you shall not be less.

XLIII

So when that Angel of the darker Drink
At last shall find you by the river-brink,
And, offering his Cup, invite your Soul
Forth to your Lips to quaff--you shall not shrink.

XLIV

Why, if the Soul can fling the Dust aside,
And naked on the Air of Heaven ride,
Were't not a Shame-were't not a Shame for him
In this clay carcase crippled to abide?

XLV

'Tis but a Tent where takes his one day's rest
A Sultan to the realm of Death addrest;
The Sultan rises, and the dark Ferrash
Strikes, and prepares it for another Guest.

XLVI

And fear not lest Existence closing your
Account, and mine, should know the like no more
The Eternal Saki from that Bowl has pour'd
Millions of Bubbles like us, and will pour.

XLVII

When You and I behind the Veil are past,
Oh, but the long, long while the World shall last,
Which of our Coming and Departure heeds
As the Sea's self should heed a pebble-cast.

XLVIII

A Moment's Halt-a momentary taste
Of BEING from the Well amid the Waste-
And Lo! -the phantom Caravan has reach'd
The NOTHING it set out from - Oh, make haste!

XLIX

Would you that spangle of Existence spend
About the SECRET-quick about it, Friend!
A Hair perhaps divides the False and True-
And upon what, prithee, may life depend?

L

A Hair perhaps divides the False and True;
Yes; and a single Alif were the clue-
Could you but find it - to the Treasure-house,
And peradventure to THE MASTER too;

LI

Whose secret Presence, through Creation's veins
Running Quicksilver-like eludes your pains;
Taking all shapes from Mah to Mahi; and
They change and perish all-but He remains;

LII

A moment guess'd - then back behind the Fold
Immerst of Darkness round the Drama roll'd
Which, for the Pastime of Eternity,
He doth Himself contrive, enact, behold.

LIII

But if in vain, down on the stubborn floor
Of Earth, and up to Heav'n's unopening Door,
You gaze TODAY while You are You-how then
TOMORROW, You when shall be You no more?

LIV

Waste not your Hour, nor in the vain pursuit
Of This and That endeavor and dispute;
Better be jocund with the fruitful Grape
Than sadden after none, or bitter,fruit.

LV

You know, my Friends, with what a brave Carouse
I made a Second Marriage in my house;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.

LVI

For "IS" and "IS-NOT" though with Rule and Line
And "UP-AND-DOWN" by Logic I define,
Of all that one should care to fathom,I
Was never deep in anything but-Wine.

LVII

Ah, but my Computations, People say,
Reduced the Year to better reckoning?--Nay,
'Twas only striking from the Calendar
Unborn Tomorrow, and dead Yesterday.

LVIII

And lately, by the Tavern Door agape,
Came shining through the Dusk an Angel Shape
Bearing a Vessel on his Shoulder; and
He bid me taste of it; and 'twas-the Grape!

LIX

The Grape that can with Logic absolute
Upon his Chequer-board of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.

LXX

The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
HE knows about it all -He knows -He knows!

LXXI

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

LXXII

And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to IT for help-for It
As impotently moves as you or I.

LXXIII

With Earth's first Clay They did the Last Man knead,
And there of the Last Harvest sow'd the Seed;
And the first Morning of Creation wrote
What the Last Dawn of Reckoning shall read.

LXXIV

YESTERDAY THIS Day's Madness did prepare;
TOMORROW's Silence, Triumph, or Despair:
Drink! for you know not whence you came, nor why:
Drink! for you know not why you go, nor where.

LXXV

I tell you this - When, started from the Goal,
Over the flaming shoulders of the Foal
Of Heav'n Parwin and Mushtari they flung,
In my predestined Plot of Dust and Soul

LXXVI

The Fine had struck a fiber: which about
If clings my being-let the Dervish flout;
Of my Base metal may be filed a Key,
That shall unlock the Door he howls without.

LXXVII

And this I know: whether the one True Light
Kindle to Love, or Wrath-consume me quite,
One Flash of It within the Tavern caigjt
Better than in the Temple lost outright.

LXXVIII

What! out of senseless Nothing to provoke
A conscious Something to resent the yoke
Of unpermitted Pleasure, under pain
Of Everlasting Penalties, if broke!

LXXIX

What! from his helpless Creature be repaid
Pure Gold for what he lent him dross-allay'd-
Sue for a Debt he never did contract,
And cannot answer -Oh the sorry trade!

LXXX

Oh Thou, who didst with pitfall and with gin
Beset the Road I was to wander in,
Thou wilt not with Predestined Evil round
Enmesh, and then impute my Fall to Sin!

LXXXI

Oh Thou, who Man of baser Earth didst make,
And ev'n with Paradise devise the Snake:
For all the Sin wherewith the Face of Man
Is blacken'd-Man's forgiveness give-and take!

. . . .

LXXXII

As under cover of departing Day
Slunk hunger-stricken Ramazan away,
Once more within the Potter's house alone
I stood, surrounded by the Shapes of Clay.

LXXXIII

Shapes of all Sorts and Sizes, great and small,
That stood along the floor and by the wall;
And some loquacious Vessels were; and some
Listen'd perhaps, but never talk'd at all.

LXXXIV

Said one among them-"Surely not in vain
My substance of the common Earth was ta'en
And to this Figure molded, to be broke,
Or trampled back to shapeless Earth again."

LXXXV

Then said a Second -"Ne'er a peevish Boy
Would break the Bowl from which he drank in joy;
And He that with his hand the Vessel made
Will surely not in after Wrath destroy."

LXXXVI

After a momentary silence spake
Some Vessel of a more ungainly Make;
"They sneer at me for leaning all awry:
What! did the Hand then of the Potter shake?"

LXXXVII

Whereat someone of the loquacious Lot-
I think a Sufi pipkin-waxing hot-
"All this of Pot and Potter-Tell me then,
Who is the Potter, pray, and who the Pot?"

LXXXVIII

"Why," said another, "Some there are who tell
Of one who threatens he will toss to Hell
The luckless Pots he marr'd in making-Pish!
He's a Good Fellow, and 'twill all be well."

LXXXIX

"Well," murmur'd one, "let whoso make or buy,
My Clay with long Oblivion is gone dry:
But fill me with the old familiar Juice,
Methinks I might recover by and by."

XC

So while the Vessels one by one were speaking,
The little Moon look'd in that all were seeking:
And then they jogg'd each other, "Brother! Brother!
Now for the Porter's shoulder-knot a-creaking!"

XCI

Ah, with the Grape my fading Life provide,
And wash the Body whence the Life has died,
And lay me, shrouded in the living Leaf,
By some not unfrequented Garden-side.

XCII

That ev'n my buried Ashes such a snare
Of Vintage shall fling up into the Air
As not a True-believer passing by
But shall be overtaken unaware.

XCIII

Indeed the Idols I have loved so long
Have done my credit in this World much wrong:
Have drowned my Glory in a shallow Cup
And sold my Reputation for a Song.

XCIV

Indeed, indeed, Repentance oft before
I swore - but was I sober when I swore?
And then and then came Spring, and Rose-in-hand
My thread-bare Penitence apieces tore.

XCV

And much as Wine has play'd the Infidel,
And robb'd me of my Robe of Honor-Well,
I wonder often what the Vintners buy
One half so precious as the stuff they sell.

XCVI

Yet Ah, that Spring should vanish with the Rose!
That Youth's sweet-scented manuscript should close!
The Nightingale that in the branches sang,
Ah whence, and whither flown again, who knows!

XCVII

Would but the Desert of the Fountain
yield
One glimpse -if dimly, et indeed,
reveal'd,
To which the fainting Traveler might
spring,
As springs the trampled herbage of the
field!

XCVIII

Would but some winged Angel ere too
late
Arrest the yet unfolded Roll of Fate,
And make the stern Recorder other-
wise
Enregister, or quite obliterate!

XCIX

Ah Love! could you and I with Him
conspire
To grasp this sorry Scheme of Things
entire,
Would not we shatter it to bits-
and then
Re-mold it nearer to the Heart's
desire!

. . . .

C

Yon rising Moon that looks for us
again-
How oft hereafter will she wax and wane;
How oft hereafter rising look for us
Through this same Garden-and for ONE in
vain!

CI

And when like her, oh Saki, you shall
pass
Among the Guests Star-scatter'd on the
Grass,
And in your joyous errand reach the
spot
Where I made One-turn down an empty Glass!

TAMAM

THE PROPHET

KAHLIL GIBRAN

LOVE

Then said Almitra, Speak to us of Love.
And he raised his head and looked upon the people, and there fell a stillness upon them. And with a great voice he said:
When love beckons to you, follow him,
Though his ways are hard and steep.
And when his wings enfold you yield to him,
Though the sword hidden among his pinions may wound you.
Ane when he speaks to you believe in him,
Though his voice may shatter your dreams as the north wind lays waste the garden.

For even as love crowns you so shall he crucify you. Even as he is for your growth so is he for your pruning.
Even as he ascends to your height and caresses your tenderest branches that quiver in the sun,
So shall he descend to your roots and shake them in their clinging to the earth.

Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked.
He sifts you to free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant;
And then he assigns you to his sacred fire, that you may become sacred bread for God's sacred feast.

All these things shall love do unto you that you may know the secrets of your heart, and in that knowledge become a fragment of Life's heart.

But if in your fear you would seek only love's peace and love's pleasure,
Then it is better for you that you cover your nakedness and pass out of love's threshing-floor,
Into the seasonless world where you shall laugh, but not all of your laughter, and weep, but not all of your tears.

Love gives naught but itself and takes naught but from itself.
Love possesses not nor would it be possessed;
For love is sufficient unto love.

When you love you should not say, "God is in my heart," but rather, "I am in the heart of God."
And think not you can direct the course of love, for love, if it finds you worthy, directs your course.

Love has no other desire but to fulfil itself.
But if you love and must needs have desires, let these be your desires:
To melt and be like a running brook that sings its melody to the night.
To know the pain of too much tenderness.
To be wounded by your own understanding of love;
And to bleed willingly and joyfully.
To wake at dawn with a winged heart and give thanks for another day of loving;

To rest at the noon hour and meditate love's ecstasy;
To return home at eventide with gratitude;
And then to sleep with a prayer for the beloved in your heart and a song of praise upon your lips.

MARRIAGE

Then Almitra spoke again and said, And what of Marriage, master?
And he answered saying:
You were born together, and together you shall be forevermore.
You shall be together when the white wings of death scatter your days.
Ay, you shall be together even in the silent memory of God.
But let there be spaces in your togetherness,
And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:
Let it rather be a moving sea between the shores of your souls.
Fill each other's cup but drink not from one cup.
Give one another of your bread but eat not from the same loaf.
Sing and dance together and be joyous, but let each one of you be alone,
Even as the strings of a lute are alone though they quiver with the same music.

Give your hearts, but not into each other's keeping.
For only the hand of Life can contain your hearts.
And stand together yet not too near together:
For the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each other's shadow.

CHILDREN

And a woman who held a babe against her bosom said, Speak to us of Children.
And he said:
Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you,
And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.
For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.
The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.
Let your bending in the archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the bow that is stable.

WORK

Then a ploughman said, Speak to us of Work.
And he answered, saying:
You work that you may keep pace with the earth and the soul of the earth.
For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite.

When you work you are a flute through whose heart the whispering of the hours turns to music.
Which of you would be a reed, dumb and silent, when all else sings together in unison?

Always you have been told that work is a curse and labour a misfortune.
But I say to you that when you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born,
And in keeping yourself with labour you are in truth loving life,
And to love life through labour is to be intimate with life's inmost secret.

But if you in your pain call birth an affliction and the support of the flesh a curse written upon your brow, then I answer that naught but the sweat of your brow shall wash away that which is written.

You have been told also that life is darkness, and in your weariness you echo what was said by the weary.
And I say that life is indeed darkness save when there is urge,
And all urge is blind save when there is knowledge,

And all knowledge is vain save when there is work,
And all work is empty save when there is love;
And when you work with love you bind yourself to yourself, and to one another, and to God.

And what is it to work with love?
It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.
It is to build a house with affection, even as if your beloved were to dwell in that house.
It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit.
It is to charge all things you fashion with a breath of your own spirit,
And to know that all the blessed dead are standing about you and watching.

Often have I heard you say, as if speaking in sleep, "He who works in marble, and finds the shape of his own soul in the stone, is nobler than he who ploughs the soil.
And he who seizes the rainbow to lay it on a cloth in the likeness of man, is more than he who makes the sandals for our feet."
But I say, not in sleep but in the overwakefulness of noontide, that the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass;
And he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

Work is love made visible.
And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.
For if you take bread with indifference, you bake a bitter bread that feeds but half man's hunger.
And if you grudge the crushing of the grapes, your grudge distils a poison in the wine.
And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.

JOY AND SORROW

Then a woman said, Speak to us of Joy and Sorrow.

And he answered:

Your joy is your sorrow unmasked.

And the selfsame well from which your laughter rises was oftentimes filled with your tears.

And how else can it be?

The deeper that sorrow carves into your being, the more joy you can contain.

Is not the cup that holds your wine the very cup that was burned in the potter's oven?

And is not the lute that soothes your spirit, the very wood that was hollowed with knives?

When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy.

When you are sorrowful look again in your heart, and you shall see that in truth you are weeping for that which has been your delight.

Some of you say, "Joy is greater than sorrow," and others say, "Nay, sorrow is the greater."

But I say unto you, they are inseparable.

Together they come, and when one sits lone with you at your board, remember that the other is asleep upon your bed.

Verily you are suspended like scales between your sorrow and your joy.

Only when you are empty are you at standstill and balanced.

When the treasure-keeper lifts you to weigh his gold and his silver, needs must your joy or your sorrow rise or fall.

LAWS

Then a lawyer said, But what of our Laws, master?

And he answered:

You delight in laying down laws,

Yet you delight more in breaking them.

Like children playing by the ocean who build sand-towers with constancy and then destroy them with laughter.

But while you build your sand-towers the ocean brings more sand to the shore,
And when you destroy them the ocean laughs with you.
Verily the ocean laughs always with the innocent.

But what of those to whom life is not an ocean, and man-made laws are not sandtowers,
But to whom life is a rock, and the law a chisel with which they would carve it in their own likeness?
What of the cripple who hates dancers?
What of the ox who loves his yoke and deems the elk and deer of the forest stray and vagrant things?
What of the old serpent who cannot shed his skin, and calls all others naked and shameless?
And of him who comes early to the wedding-feast, and when over-fed and tired goes his way saying that all feasts are violation and all feasters lawbreakers?

What shall I say of these save that they too stand in the sunlight, but with their backs to the sun?
They see only their shadows, and their shadows are their laws.
And what is the sun to them but a caster of shadows?
And what is it to acknowledge the laws but to stoop down and trace their shadows upon the earth?
But you who walk facing the sun, what images drawn on the earth can hold you?
You who travel with the wind, what weather-vane shall direct your course?
What man's law shall bind you if you break your yoke but upon no man's prison door?
What laws shall you fear if you dance but stumble against no man's iron chains?
And who is he that shall bring you to judgment if you tear off your garment yet leave it in no man's path?

People of Orphalese, you can muffle the drum, and you can loosen the strings of the lyre, but who shall command the skylark not to sing?

FREEDOM

And an orator said, Speak to us of Freedom.

And he answered:

At the city gate and by your fireside I have seen you prostrate yourself and worship your own freedom,

Even as slaves humble themselves before a tyrant and praise him though he slays them.

Ay, in the grove of the temple and in the shadow of the citadel I have seen the freest among you wear their freedom as a yoke and a handcuff.

And my heart bled within me; for you can only be free when even the desire of seeking freedom becomes a harness to you, and when you cease to speak of freedom as a goal and a fulfilment.

You shall be free indeed when your days are not without a care nor your nights without a want and a grief,

But rather when these things girdle your life and yet you rise above them naked and unbound.

And how shall you rise beyond your days and nights unless you break the chains which you at the dawn of your understanding have fastened around your noon hour?

In truth that which you call freedom is the strongest of these chains, though its links glitter in the sun and dazzle your eyes.

And what is it but fragments of your own self you would discard that you may become free?

If it is an unjust law you would abolish, that law was written with your own hand upon your own forehead.

You cannot erase it by burning your law books nor by washing the foreheads of your judges, though you pour the sea upon them.

And if it is a despot you would dethrone, see first that his throne erected within you is destroyed.

For how can a tyrant rule the free and the proud, but for a tyranny in their own freedom and a shame in their own pride?

And if it is a care you would cast off, that care has been chosen by you rather than imposed upon you.

And if it is a fear you would dispel, the seat of that fear is in your heart and not in the hand of the feared.

Verily all things move within your being in constant half embrace, the desired and the dreaded, the repugnant and the cherished, the pursued and that which you would escape.
These things move within you as lights and shadows in pairs that cling.
And when the shadow fades and is no more, the light that lingers becomes a shadow to another light.
And thus your freedom when it loses its fetters becomes itself the fetter of a greater freedom.

REASON AND PASSION

And the priestess spoke again and said:
Speak to us of Reason and Passion.
And he answered, saying:
Your soul is oftentimes a battlefield, upon which your reason and your judgment wage war against your passion and your appetite.
Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody.
But how shall I, unless you yourselves be also the peacemakers, nay, the lovers of all your elements?

Your reason and your passion are the rudder and the sails of your seafaring soul.
If either your sails or your rudder be broken, you can but toss and drift, or else be held at a standstill in mid-seas.
For reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction.
Therefore let your soul exalt your reason to the height of passion, that it may sing;
And let it direct your passion with reason, that your passion may live through its own daily resurrection, and like the phoenix rise above its own ashes.

I would have you consider your judgment and your appetite even as you would two loved guests in your house.
Surely you would not honour one guest above the other; for he who is more mindful of one loses

the love and the faith of both.

Among the hills, when you sit in the cool shade of the white poplars, sharing the peace and serenity of distant fields and meadows--then let your heart say in silence, "God rests in reason."

And when the storm comes, and the mighty wind shakes the forest, and thunder and lightning proclaim the majesty of the sky,--then let your heart say in awe, "God moves in passion."

And since you are a breath in God's sphere, and a leaf in God's forest, you too should rest in reason and move in passion.

PAIN

And a woman spoke, saying, Tell us of Pain.

And he said:

Your pain is the breaking of the shell that encloses your understanding.

Even as the stone of the fruit must break, that its heart may stand in the sun, so must you know pain.

And could you keep your heart in wonder at the daily miracles of your life, your pain would not seem less wondrous than your joy;

And you would accept the seasons of your heart, even as you have always accepted the seasons that pass over your fields.

And you would watch with serenity through the winters of your grief.

Much of your pain is self-chosen.

It is the bitter potion by which the physician within you heals your sick self.

Therefore trust the physician, and drink his remedy in silence and tranquility:

For his hand, though heavy and hard, is guided by the tender hand of the Unseen,

And the cup he brings, though it burn your lips, has been fashioned of the clay which the Potter has moistened with His own sacred tears.

TEACHING

Then said a teacher, Speak to us of Teaching.

And he said:

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.

TIME

And an astronomer said, Master, what of Time?

And he answered:

You would measure time the measureless and the immeasurable.

You would adjust your conduct and even direct the course of your spirit according to hours and seasons.

Of time you would make a stream upon whose bank you would sit and watch its flowing.

Yet the timeless in you is aware of life's timelessness,

And knows that yesterday is but today's memory and tomorrow is today's dream.

And that that which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars into space.

Who among you does not feel that his power to love is boundless?
And yet who does not feel that very love, though boundless, encompassed within the centre of his being, and moving not from love thought to love thought, nor from love deeds to other love deeds?
And is not time even as love is,undivided and spaceless?

But if in your thought you must measure time into seasons, let each season encircle all the other seasons.
And let today embrace the past with remembrance and the future with longing.

DEATH

Then Almitra spoke, saying, We would ask now of Death.
And he said:
You would know the secret of death.
But how shall you find it unless you seek it in the heart of life?
The owl whose night-bound eyes are blind unto the day cannot unveil the mystery of light.
If you would indeed behold the spirit of death, open your heart wide unto the body of life.
For life and death are one, even as the river and the sea are one.

In the depth of your hopes and desires lies your silent knowledge of the beyond;
And like seeds dreaming beneath the snow your heart dreams of spring.
Trust the dreams, for in them is hidden the gate to eternity.
Your fear of death is but the trembling of the shepherd when he stands before the king whose hand is to be laid upon him in honour.
Is the shepherd not joyful beneath his trembling, that he shall wear the mark of the king?

Yet is he not more mindful of his trembling?

For what is it to die but to stand
naked in the wind and to melt into the sun?
And what is it to cease breathing, but to
free the breath from its restless tides,
that it may rise and expand and seek God
unencumbered?

Only when you drink from the river of
silence shall you indeed sing.
And when you have reached the moun-
tain top, then you shall begin to climb.
And when the earth shall claim your
limbs, then shall you truly dance.

THE DOUGLAS TRAGEDY

"Rise up, rise up, now, Lord Douglas," she says,
"And put on your armor so bright;
Let it never be said that a daughter of thine
Was married to a lord under night.

"Rise up, rise up, my seven bold sons,
And put on your armor so bright,
And take better care of your youngest sister,
For your eldest's away the last night."

He's mounted her on a milk-white steed,
And himself on a dapple grey,
With a bugelet horn hung down by his side,
And lightly they rode away.

Lord William lookit o'er his left shoulder,
To see what he could see,
And there he spied her seven brethren bold,
Com riding over the lee.

"Light down, light down, lady Marg'ret," he said,
"And hold my steed in your hand,
Until that against your seven brethren bold,
And your father, I mak' a stand."

She held his steed in her milk-white hand,
And never shed one tear,
Until that she saw her seven brethren fa',
And her father hard fighting, who loved her so dear.

"O hold your hand, Lord William!" she said,
"For your strokes they are wond'rous sair;
True lovers I can get many a one,
But a father I can never get mair."

O she's ta'en out her handkerchief,
It was o' the holland sae fine,
And aye she sighted her father's bloody wounds,
That were redder than the wine.

"O chuse, O chuse, Lady Marg'ret," he said,
"O whether will ye gang or bide?"
"I'll gang, I'll gang, Lord William," she said,
"For ye have left me no other guide."

He's lifted her on a milk-white steed,
And himself on a dapple grey,
With a bugelet horn hung down by his side,
And slowly they baith rade away.

O they rade on, and on they rade,
And a' by the light of the moon,
Until they came to yon wan water,
And there they lighted down.

They lighted down to tak' a drink
Of the spring that ran sae clear;
And down the stream ran his gude heart's blood,
And sair she 'gan to fear.

"Hold up, hold up, Lord William," she says,
"For I fear that you are slain!"
"'Tis naething but the shadow of my scarlet cloak,
(That shines in the water sae plain."

O they rade on, and on they rade,
And a by the light of the moon,
Until they cam' to his mother's ha' door,
And there they lighted down.

"Get up, get up, lady mother," he says,
"Get up, and let me in!
Get up, get up, lady mother! "he says,
"For this night my fair lady I've win.

"O mak' my bed, lady mother," he says,
"O mak' it braid and deep!
And lay Lady Marg'ret close at my back,
And the sounder will I sleep."

Lord William was dead lang ere midnight,
Lady Marg'ret lang ere day---
And all true lovers that go thegither,
May they have mair luck than they!

Lord William was buried in St. Mary's kirk,
Lady Margaret in Mary's quire;
Out o' the lady's grave grew a bonny red rose,
And out o' the knight's a brier.

And they twa met, and they twa plat,
And fain they wad be near;
And a' the warld might ken right weel,
They were twa lovers dear.

But by and rade the Black Douglas,
And wow but he was rough!
For he pulled up the bonny brier,
And flanged in St. Mary's Loch.

BARBARA ALLAN

It was in and about the Martinmas time,
When the green leaves were a falling,
That Sir John Graeme, in the West Country,
Fell in love with Barbara Allan

He sent his man down through the town,
To the place where she was dwelling:
"O haste and come to my master dear,
Gin ye be Barbara Allan."

O hooly, hooly rose she up,
To the place where he was lying,
And when she drew the curtain by,
"Young man, I think you're dying."

"O it's I'm sick, and very, very sick,
And 't is a' for Barbara Allan;"
"O the better for me ye's never be,
Tho your heart's blood were a spilling.

"O dinna ye mind, young man," said she,
"When ye was in the tavern a drinking,
That ye made the healths gae round and round,
And slighted Barbara Allan?"

He turned his face unto the wall,
And death was with him dealing:
"Adieu, adieu, my dear friends all,
And be kind to Barbara Allan."

And slowly, slowly raise she up,
And slowly, slowly left him,
And sighing said, she could not stay,
Since death of life had reft him.

She had not gane a mile but twa,
When she heard the dead-bell ringing,
And every how that the dead-bell geid,
It cry'd, "woe to Barbara Allan!"

"O mother, mother, make my bed!
O make it saft and and narrow!
Since my love died for me to-day,
I'll die for him to-morrow."

Barbara Allan (contd.)

It was upon a high, high hill,
Two maidens chose their dwelling,
And one was known both far and wide,
Was known as Barb'ra Allen.

'Twas in the merry month of May,
All the flowers blooming,
A young man on his deathbed lay
For the love of Barb'ra Allen. .

He sent a servant unto her
In the town were she was dwelling.
"Come, Miss, O Miss to my master dying
If your name be Barb'ra Allan!"

Slowly, slowly she got up,
And to his bedside going,
She drew the curtain to one side
And said, "Young man you're dying."

He stretched one pale hand to her
As though he would to touch her.
She hopped and skipped across the floor.
"Young man," says, "I won't have you."

"Remember, 'member in the town,
"Twas in the tavern drinking,
You drank a health to the ladies all
But you slighted Barbara Allan."

He turned his face toward the wall,
His back to his darling.
"I know I shall see you no more,
So goodbye, Barb'ra Allan."

As she was going to her home,
She heard the church bell tolling.
She looked to the east and looked to the west,
And saw the corpse a-coming.

"O hand me down that corpse of clay
That I may look upon it.
I might have saved that young man's life,
If I had done my duty.

"O mother, mother, make my bed;
O make it long and narrow.
Sweet William died for me today,
I shall die for him tomorrow."

Sweet William died on a Saturday night,
And Barb'ra Allan on a Sunday.
The old lady died for the love of them both,
She died on Easter morning.

Sweet William was buried in one graveyard,
Barb'ra Allen in another;
A rose grew on Sweet William's grave
And a brier on Barb'ra Allan's.

They grew and they grew to the steeple top,
And there they grew no higher;
And there they tied in a true-lover knot,
The rose clung 'round the brier.

SIR PATRICK SPENCE

The king sits in Dumferling toune,
Drinking the blude-reid wine:
"O what will I get guid sailor,
To sail this schip of mine?"

Up and spak an eldern knicht,
Sat at the kings richt kne:
"Sir Patrick Spence is the best sailor
That sails upon the se."

The king has written a braid letter,
And signd it wi his hand,
And sent it to Sir Patrick Spence,
Was walking on the sand.

The first line that Sir Patrick red,
A loud lauch lauched he;
The next line that Sir Patrick red,
The teir blinded his ee.

"O wha is this has don this deid,
This ill deid don to me,
To send me out this time o' the yeir,
To sail upon the se!

"Mak hast, mak haste, my mirry men all,
Our guid schip sails the morne:"
"O say na sae, my master deir,
For I feir a deadlie storme.

"Late late yestreen I saw the new moone,
Wi the auld moone in hir arme,
And I feir, I feir, my deir master,
That we will cum to harme."

O our Scots nobles wer richt laith
     To weet their cork-heild schoone;
Bot lang owre a' the play were playd,
     Their hats they swam aboone.

O lang, lang may their ladies sit,
     Wi thair fans into their hand,
Or eir they se Sir Patrick Spence
     Cum sailing to the land.

O lang, lang may the ladies stand,
     Wi thair gold kems in their hair,
Waiting for thair ain deir lords,
     For they'll se thame na mair.

Haf owre, haf owre to Aberdour,
     It's fiftie fadom deip,
And thair lies guid Sir Patrick Spence,
     Wi the Scots lords at his feit.

MAID FREED FROM THE GALLOWS

"O good Lord Judge, and sweet Lord Judge,
     Peace for a little while!
Methinks I see my own father,
     Come riding by the stile.

"Oh father, oh father, a little of your gold,
     And likewise of your fee!
To keep my body from yonder grave,
     And my neck from the gallows-tree."

"None of my gold now you shall have,
     Nor likewise of my fee;
For I am come to see you hangd,
     And hangd you shall be."

"Oh good Lord Judge, and sweet Lord Judge,
     Peace for a little while!
Methinks I see my own mother,
     Come riding by the stile.

"Oh mother, oh mother, a little of your gold,
     And likewise of your fee,
To keep my body from younder grave,
     And my neck from the gallows-tree!"

"None of my gold now shall you have,
     Nor likewise of my fee,
For I am come to see you hangd,
     And hangd you shall be."

"Oh good Lord Judge, and sweet Lord Judge,
     Peace for a little while!
Methinks I see my own brother,
     Come riding by the stile.

"Oh brother, oh brother, a little of your gold,
     And likewise of your fee,
To keep my body from yonder grave,
     And my neck from the gallows-tree!"

"None of my gold now shall you have,
     Nor likewise of my fee;
For I am come to see you hangd,
     And hangd you shall be."

"Oh good Lord Judge, and sweet Lord Judge,
     Peace for a little while!
Methinks I see my own sister,
     Come riding by the stile.

"Oh sister, oh sister, a little of your gold,
     And likewise of your fee,
To keep my body from yonder grave,
     And my neck from the gallows-tree!"

"None of my gold now shall you have,
     And likewise of my fee;
For I am come to see you hangd,
     And hangd you shall be."

Oh good Lord Judge, and sweet Lord Judge,
     Peace for a little while!
Methinks I see my own true-love,
     Come riding by the stile.

"Oh true-love, oh true-love, a little of your gold,
     And likewise of your fee,
To save my body from yonder grave,
     And my neck from the gallows-tree."

"Some of my gold now you shall have,
     And likewise of my fee,
For I am come to see you saved,
     And saved you shall be."

THE THREE RAVENS

There were three ravens sat on a tree,
     Downe a downe, hay downe, hay downe
There were three ravens sat on a tree,
     With a downe
There were three ravens sat on a tree,
They were as blacke as they might be.
     With a downe derrie, derrie, derrie, downe, downe.

The one of them said to his mate,
"Where shall we our breakefast take?"

"Downe in yonder greene field,
There lies a knight slain under his shield.

"His hounds they lie downe at his feete,
So well they can their master keepe.

"His haukes they flie so eagerly,
There's no fowle dare him to come nie."

Downe there comes a fallow doe,
As great with yong as she might goe.

She lift up his cloudy hed,
And kist his wounds that were so red.

She got him up upon her backe,
And carried him to earthen lake.

She buried him before the prime,
She was dead herselfe ere even-song time.

God send every gentleman,
Such haukes, such hounds, and such a leman.

GET UP AND BAR THE DOOR

It fell about the Martinmas time,
    And a gay time it was then,
When our goodwife got puddings to make,
    And she's boild them in the pan.

The wind sae cauld blew south and north,
    And blew into the floor;
Quoth our goodman to our goodwife,
    "Gae out and bar the door."

"My hand is in my hussyfskap,
    Goodman, as ye may see;
An it should nae be barrd this hundred year,
    It's no be barrd for me."

They made a paction tween them twa,
    They made it firm and sure,
That the first word whaeer should speak,
    Should rise and bar the door.

Then by there came two gentlemen,
    At twelve o clock at night,
And they could neither see house nor hall,
    Nor coal nor candle-light.

GET UP AND BAR THE DOOR (contd.)

"Now whether is this a rich man's house,
Or whether is it a poor?"
But neer a word wad ane o them speak,
For barring of the door.

And first they ate the white puddings,
And then they ate the black;
Tho muckle thought the goodwife to hersel,
Yet neer a word she spake.

Then said the one unto the other,
"Here, man, tak ye my knife;
Do ye tak aff the auld man's beard,
And I'll kiss the goodwife."

"But there's nae water in the house,
And what shall we do than?"
"What ails ye at the pudding-broo,
That boils into the pan?"

O up then started our goodman.
And angry man was he:
"Will he kiss my wife before my een,
And scad me wi pudding-bree?"

Then up and started our goodwife,
Geid three skips on the floor:
"Goodman, you've spoken the foremost word,
Get up and bar the door."

GLOSSARY:

bugelet: small bugle
lee: (lea) meadow
mair: more
holland: linen
ware: were
gang: (gae) go, went
bide: abide, stay
baith: both
wan: dark, turbid
sae: so
sair: sore, sir
gude: good
braid: plain, clear
thegether: together
quire: choir
kirk: churchyard
plat: intertwined
ken: know, knew
Black Douglas: swarthy complexion of Douglas family
loch: lake
Martinmas: festival in honor of St. Martin, generally Nov. 11
gin: if, but
hooly: gently, slowly
dinna: do not
healths: toasts to health
adieu: farewell
reft: (reave) to rob, to seize
gane: gone
twa: two
geid: gave
toune: town
blude-reid: blood-red
guid: good
spak: spoke
richt: right
kne: knee
se: sea
braid: broad, flat, sealed
wi: with
red: read
lauch: laugh
teir: tear
ee: eye
wha: who, whom
don: done
deid: deed
yeir: year
schip: ship
na: not, no
sae: so
deir: dear
feir: fear
yestreen: yesterday evening

GLOSSARY (contd.)

auld: old
hir: her
cum: come
laith: loathe
weet: wet
heild: heeled
schoone: shoes
a': all
lang: long
aboone: above
owre: over
bot: but
thair: there, their
or eir: before
se: see
kems: combs
ain: own
thame: them
na: no
mair: more
fadom: fathoms
deip: deep
fee: wealth, property
nee: neigh
even: evening
haukes: hawks
leman: lover, sweetheart
pudding, pudding-brew: water in which sausages are boiled
sae: so
gae: go
hussyfskap: household duties
whaeer: whoever, whomever
gentlemen: by class, not by morality
wad: would
ane: one
muckle: great, much
hersel: herself
aff: off
scad: scald
geid: gave

LE MORTE d'ARTHUR

1. SLANDER AND STRIFE

It happened in the month of May—when most men and women rejoice in the fresh flowers, feel comfort in the season, and forget the winter months spent cowering by the fire--that two knights with malice in their hearts first plotted the downfall of Sir Launcelot and Queen Gwynevere; and by those plots brought about the entire destruction of King Arthur's court.

The two knights, Sir Aggravayne and Sir Modred, brothers to Sir Gawain, had for long been spying on Sir Launcelot and the queen, and then, one day when all their brothers were gathered in the king's chamber, they spoke openly to them.

"I marvel," said Sir Aggravayne, "that we are not all ashamed, both for ourselves and for King Arthur, to witness how Sir Launcelot consorts with the queen, during the day and at night."

"Sir Aggravayne, I am ashamed that you should bring such a charge before us," Sir Gawain replied. "Understand that for my part I will not listen to you."

"Nor will I!" said both Sir Gaheris and Sir Gareth.

"Then I will!" said Sir Modred.

"Sir Modred, I can believe you, as your only pleasure lies in the discomfort of others; but I warn you that more than you can foresee will come of your meddling," said Sir Gawain.

"Come what may, I shall inform the king!" said Sir Aggravayne.

"It is wrong that you should do so," said Sir Gawain. "A quarrel between Sir Launcelot and the king would disrupt the whole court, for Sir Launcelot has many supporters. Also you seem to forget that we are all beholden to him. Has he not rescued the king and the queen on several occasions? Me he saved from King Carados of the Dolorous Tower, for which I shall ever be grateful; and you and Sir Modred, together with threescore others, from Sir Tarquine. Therefore I say that you should be ashamed of your calumny."

"Think what you will, but I shall act," Sir Aggravayne replied.

At that moment King Arthur walked into the chamber.

"Good brothers, hold your peace!" said Sir Gawain.

"We shall not!" Sir Aggravayne and Sir Modred replied together.

"You will not? Then I shall take no part in it," said Sir Gawain.

"Nor shall we!" said Sir Gaheris and Sir Gareth.

The three knights departed and the king asked Sir Aggravayne what had happened.

"My liege, as we are your cousins, Sir Modred and I feel obliged to speak of a matter which our three brothers all shun. It is known to us, and to many others at this court, that Queen Gwynevere is Sir Launcelot's mistress. Need we say that this is a disgrace upon our family and upon the realm? And if you require proof, we are willing to furnish it."

"My lords, if this should be so, who at the court, man for man, could prove it against him? For Sir Launcelot is the greatest knight of us all."

The king had suspected for many years that his queen was unfaithful to him; but because of his love for Sir Launcelot and for her, he had never wished to prove it.

"My liege," said Sir Aggravayne, "if you will ride hunting tomorrow and send word that you will not be back overnight, Sir Modred and I will take Sir Launcelot with the queen."

"My lords, you will require many knights for your protection," said the king.

"Sire, we shall enlist the aid of twelve knights of the Round Table," said Sir Modred.

"Then try, but I warn you that Sir Launcelot is a peerless fighter."

"Sire, have no fear!" the brothers replied.

Sir Aggravayne and Sir Modred found the following knights to support them: Sir Collgrevaunce, Sir Madore de la Porte, Sir Gyngalyn, Sir Melyot de Logres, Sir Petipace of Winchelse, Sir Galleron of Galway, Sir Melyon of the Mountayne, Sir Ascamour, Sir Gromoreson Rioure, Sir Curesalayne, Sir Florence, and Sir Lovel. These knights were their relations or sympathizers.

Sir Launcelot that night spoke with his cousin Sir Bors before obeying the queen's summons to go to her chamber.

"My lord," said Sir Bors, "do you not fear Sir Aggravayne and Sir Modred, who never cease to spy on you, and who I am sure must sooner or later contrive to betray you?"

"Good cousin, I do not fear them! And how could I refuse my queen when she has summoned me?"

"Sir Launcelot, I fear that disaster must befall you and the queen and all at this court."

"Sir Bors, have no fear; I shall not stay long!"

"Then God's speed!"

Wearing his mantle and armed only with a sword, Sir Launcelot went swiftly to the queen's chamber. Whether they made love that night or wished only to talk to each other is not known; but Sir Launcelot had not been with the queen for long when Sir Modred, Sir Aggravayne, and their supporters came crowding to the door of the chamber and striking on it, cried out:

"Sir Launcelot, traitor! You are discovered."

"Alas," said the queen, "that this has happened!"

"My lady, have you any armor? If you have I shall soon silence them!" said Sir Launcelot.

"My lord, I have no single piece--helmet, armor, shield or spear--and I fear that our long love must come to an end. It seems that there are many knights outside, and doubtless armed, and that you can neither resist them nor escape them--if only you could! I know that you would soon come to my rescue when they dragged me out to be burnt!"

"Never in my life have I so needed my armor!" said Sir Launcelot.

"Traitor! come forth from the queen's chamber; you shall not escape us!" cried Sir Modred.

"Ah Jesu! it would be better to die," said Sir Launcelot, taking the queen into his arms and kissing her. "My beloved queen, have we not always been true lovers, from the very day that I was first knighted! Then I beseech you, if I have served you well, and constantly, and given you succor when it was within my poor power to do so, pray for my soul when I die! Then you must go to my cousin Sir Bors, who with his kin and with Sir Lavayne and Sir Urry will not fail to rescue you. They will take you to my castle and you shall rule my realm."

"My lord Sir Launcelot, it cannot be! Once you are killed I shall accept my own death meekly enough."

"Then, my queen, I shall sell my life dearly, not for my sake but for your own. And would I not barter the whole of Christendom for a suit of armor just now! I could then die honorably and men would speak of it."

"If they would take only me, and spare you!"

"For the love of Jesu, do not say so!"

Sir Aggravayne, Sir Modred and their accomplices had now found a bench and started ramming the door. Taking his sword firmly in his right hand and draping his mantle over his left arm, Sir Launcelot spoke to them:

"Hold, my lords! There is no need to batter open the door; you may come in and do what you will with me."

"Sir Launcelot, it is better so, for you have no chance against us."

Sir Launcelot unbolted the door and opened it, but only enough for one man to enter at a time. Sir Collgrevaunce strode in, and with one stroke of his sword Sir Launcelot killed him. Then, closing the door again, he swiftly stripped him of his armor and, with the aid of the queen, clad himself in it.

"Traitor! Open the door!" cried Sir Aggravayne and Sir Modred.

"My lords," Sir Launcelot replied, "enough of your nois[illegible] for you shall not take me prisoner tonight. I advise you to dispers[illegible] your chambers and in the morning lay your charge before the king. [illegible] will answer you and prove on my body that Queen Gwynevere and I are innocent of treason this night."

"You shall not do so! The king has empowered us to take you prisoner tonight, alive or dead as it pleases us."

"If nothing else pleases you, defend yourselves!" Sir Launcelot replied, and flung open the chamber door.

In the rush that followed Sir Launcelot struck down and killed every one of the thirteen knights but Sir Modred, who fled, sorely wounded. Then Sir Launcelot spoke to the queen again:

"My queen, what now? For the deaths of these knights King Arthur will become my mortal foe. Will you come with me and allow me to protect you, or will you remain here?"

"My lord, enough harm is already done. I shall remain here; but if I am charged with treason, come to my rescue."

"My lady, as you command!" Sir Launcelot replied.

Sir Bors and his kinsmen welcomed Sir Launcelot back to his quarters.

"My lord," said Sir Launcelot, "I see that you are all armed. What is the meaning of this?"

"Sir Launcelot, when you had left for the queen we all suddenly feared some treason and leaped for our arms, although some of us were already in bed and half asleep."

"My good cousin, you guessed the truth! I have never before been in such danger, and so I pray you stand by me. Soon there will be war." Sir Launcelot then related to his kinsmen all that had happened.

"Sir Launcelot," said Sir Bors, "in speaking for myself, I am sure that I speak also for my kinsmen, and I say that as we have ever loved and honored you, you can rely on us now for support. And we are knights who go in fear of none."

The assembled knights all assented, and then Sir Launcelot spoke:

"May God reward you for your love! Now, good cousin, I pray you, while it is yet night, search the castle for our friends. Otherwise we cannot know who are our friends and who our enemies."

"My lord, I shall see to it that your friends are all here by seven o'clock in the morning," Sir Bors replied.

First Sir Bors called on his kinsmen and proved friends, and they were twenty-two: Sir Lyonel, Sir Ector de Marys, Sir Blamoure, Sir Bleobris, Sir Gahalantyne, Sir Galyhoden, Sir Galyhud, Sir Menaduke, Sir Vyllyars, Sir Hebes, Sir Lavayne, Sir Urry, Sir Neroveus, Sir Plenoryus, Sir Harry, Sir Selyses, Sir Melyas, Sir Bellengerus, Sir Palomides, Sir Safere, Sir Clegis, Sir Sadoke, Sir Dynas, and Sir Clarrus of Cleremount.

Then Sir Bors discovered another hundred and twenty knights from Cornwall and West Britain, who in memory of Sir Tristram or Sir Lamerok swore allegiance to Sir Launcelot.

At dawn, when all were armed and mounted, Sir Launcelot spoke to his followers and described all that had happened in the queen's chamber that night. "My lords," he continued, "how the plot came about to implicate the queen and me I do not know; at all events I hold the queen innocent. But I fear that because I killed thirteen of his knights, King Arthur will declare himself my mortal enemy, and will not rest until they are avenged. Further, I fear that in the heat of the moment he will indict the queen for treason and sentence her to burning at the stake.

"This is what is likely to befall us, although to my knowledge I have honorably served the king and the queen since I first came to the court; howbeit my motives are now mistaken."

"My lord Sir Launcelot," said Sir Bors, "we must surely accept this change of the tide. I counsel you first to muster your forces for your rightful defense, and secondly to make it your charge to protect the queen; for with what ignominy would you not be regarded if you failed her whom you have hitherto championed, and who suffers this terrible indictment on your behalf!"

"Ah Jesu, defend me from such shame!" said Sir Launcelot. "Now, my lords, how will you be counseled?"

"As you will, Sir Launcelot!" they all shouted.

"And if the queen is to be burned at the stake tomorrow, what then?" said Sir Launcelot.

"Save her! Save her!" the whole assembly shouted.

"My lords," said Sir Launcelot, "if, as you counsel, we rescue the queen, and such seems the only honorable course, we must allow for the shedding of blood, not only of our enemies, but of those who are our friends, while yet under the king's command; and to hurt them I am loath, as I am to dishonor our name or to bring future misgivings. Also, if we win the queen, how then shall we keep her?"

"Sir Launcelot, that is the least of our cares," said Sir Bors. "We have only to recall how Sir Tristram, by your own advice, carried off Iseult the Fair and kept her at the Joyous Gard; and is not that castle yours to use when you will? Therefore, I counsel you, hold Queen Gwynevere there, and when King Arthur's anger has subsided, return her honorably, and I am sure that he will always be grateful to you."

"Sir Bors," Sir Launcelot replied, "should not we be warned by what happened to Sir Tristram when he returned to King Mark? how the king killed him treacherously with his sharp spear as he played on the harp for the queen. Even now to talk of his death fills me with grief."

"Sir Launcelot, that is what happened; but surely it is false to compare King Arthur to King Mark?"

So the discussion continued, but in the end it was agreed that they should rescue the queen if she was sentenced to burning, and Sir Launcelot accordingly disposed his followers in an ambush near to Carlisle.

When Sir Modred had escaped from the fury of Sir Launcelot, wounded as he was, he rode straight to the king, and told him all that had happened.

"Ah Jesu, Sir Launcelot is indeed a peerless knight!" said the king. "How sad it is that now he should be turned against me. And this must mean the end of the fellowship of the Round Table, for his kin are many and powerful. I suppose that to uphold my own dignity as king I must now suffer my queen to be burnt at the stake."

The queen was judged and sentence pronounced, for in those times summary trial and judgment were at the command of the king; the sentence for treason was invariably death, and for adultery, burning at the stake. However, when the trial was done, Sir Gawain spoke up:

"My liege, I pray you defer judgment on the queen, I believe that she is innocent, Sir Launcelot also. Consider: the queen probably summoned Sir Launcelot in secret only because she is aware that we have scandalmongers at this court; and her summons was probably for no other purpose than to reward Sir Launcelot for championing her cause when no other knight at this court would do so. Why not then permit Sir Launcelot to prove his innocence man for man? I am sure that he would not fail you."

"Sir Gawain, I do not doubt it! But Sir Launcelot must suffer the law as the queen must," the king replied.

"God forbid that I should witness such a thing!"

"How so? You surprise me, for has not Sir Launcelot killed your brother Sir Aggravayne and your two sons, Sir Florence and Sir Lovel, and wounded your half brother Sir Modred?"

"My lord, I repent their deaths, but I warned them not to meddle with Sir Launcelot; and I hold their calumny in abhorrence."

"Sir Gawain, I require you to make ready in your best armor to escort the queen to the pyre for burning."

"No, most noble king! I refuse. While this heart beats in my body I will not watch the queen burn, nor take any part in her death."

"Sir Gawain, you must then suffer your brothers Sir Gaheris and Sir Gareth to do so."

"My lord, they will be no less loath than myself; but they are too young to say 'nay.'"

Sir Gareth and Sir Gaheris came forward.

"Majesty, unless it is a command, in which case we would not dare to disobey, we beg to be excused; for in our hearts we hold you wrong. Whatsoever your will may be, we shall not bear arms."

"For the love of God! Sir Gaheris and Sir Gareth, I command you to escort the queen," said the king.

"Alas! that this day ever dawned!" said Gawain, and weeping, made blindly for his chamber.

The queen was led from the castle of Carlisle into the field and stripped to her chemise for burning. Then she shrove to the priest, and her ladies wailed dismally. Few of the court were without tears in their eyes, and the guards, out of sympathy for her, were mostly without arms.

Meanwhile Sir Launcelot watched from his ambush, and just as they were leading the queen to the fire, shouted the word of command, charged with his followers through the spectators, and assaulted the guards.

In the tumult that followed many of the guards were killed, among them Sir Bellyas, Sir Segwarydes, Sir Gryfflet, Sir Brandiles, Sir Agglovale, Sir Torre, Sir Gauter, Sir Gyllymere, Sir Raynolde, Sir Damas, Sir Pryamus, Sir Kay le Straunge, Sir Dryaunte, Sir Lambegus, Sir Hermynde, Sir Pertolope, Sir Perymones, and lastly Sir Gareth and Sir Gaheris, both of whom were unarmed, and whom Sir Launcelot killed without recognizing.

When this was done Sir Launcelot rode up to the queen, gave her a gown and girdle to put on, and then, telling her to be of good cheer, mounted her behind him and galloped away. The queen uttered a prayer of thanks to God and to Sir Launcelot.

Sir Launcelot and his comrades withdrew to the castle of the Joyous Gard, and there entertained the queen as befitted her rank. They were joined there by knights from all parts of the realm who sympathized with Sir Launcelot and the queen's cause.

THE VENGEANCE OF SIR GAWAIN

When King Arthur received the news of Sir Launcelot's rescue of the queen, and of the death of Sir Gaheris and Sir Gareth and the twenty-four knights who had formed her escort, he fell faint for sorrow, and when at last he came to, spoke sadly:

"Alas! that I should have to remain your king! For now surely the fellowship of the Round Table is broken forever. In two days nearly forty knights have been killed, and the remainder are divided in their loyalty between Sir Launcelot and me.

"I charge you all: do not tell Sir Gawain of the death of his brothers, Sir Gaheris and Sir Gareth, at the hands of Sir Launcelot, for he will go out of his mind; and I myself fail to understand it, because I know that Sir Gareth especially was loved by Sir Launcelot."

"Majesty, it happened in the heat of battle, and Sir Launcelot killed them both unwittingly."

"My lords, our troubles will not end here. I know that Sir Gawain will not rest until Sir Launcelot and his kin are all destroyed, or else until we ourselves are destroyed. I regret less the loss of my queen, for of queens I had my choice, than of our fellowship, which was surely without equal in all Christendom. Alas! that Sir Aggravayne and Sir Modred, led by the evil in their hearts, should have brought us to this."

Thus the king complained to his counselors, but meanwhile one of the knights had run with the news to Sir Gawain.

"For the love of Jesu!" Sir Gawain exclaimed. "I knew that Sir Launcelot would rescue the queen; he was bound in honor to do so, and I should have done the same. But pray tell me, what of my brothers, Sir Gaheris and Sir Gareth?"

"My lord, they were both killed."

"For the love of the Holy Virgin, no! Who killed them?"

"Sir Launcelot, my lord."

"That I may not believe. Sir Gareth loved Sir Launcelot above all other knights, and I know would have taken his part against the king if Sir Launcelot had asked him to."

"My lord, Sir Gareth is dead."

"Do not say so! Now all my joy has gone!" said Sir Gawain, and fainted. When he came to he ran to the king.

"My lord, my brothers Sir Gaheris and Sir Gareth are killed," he said.

The king made no reply, but wept.

"My lord, I would see them."

"Dear nephew, you may not. I have buried them, for fear that if you should see them you would grieve too much."

"My lord, is it true that Sir Launcelot killed them and that they were not armed?"

"Sir Gawain, so I have been told."

"Majesty, as I am your subject and a knight, so I swear that I shall be revenged upon Sir Launcelot. I pray you muster your armies. In your cause and in mine we shall march against them; and even if we march through seven realms, I shall not stay until Sir Launcelot is dead, or I am."

"Sir Gawain, we have not far to march. Sir Launcelot holds the queen at the castle of the Joyous Gard, and there many knights have gathered in support of his cause."

"My lord, that I can believe."

"Very well, we shall march against him. I suppose that our armies are great enough to take the Joyous Gard."

The king let cry a call to arms, and those subjects who were loyal to him mustered beneath the royal flag. But many sympathized with Sir Launcelot and the queen, and when they met Sir Launcelot's couriers, hastened to them. Thus King Arthur's realm became once more divided.

Sir Launcelot provisioned his castle and town, and made sure that the defenses were well manned; then King Arthur arrived and with his armies laid siege to them for fifteen weeks. Apart from skirmishes both sides were reluctant to enter battle on the open field, for there was still love between them. Then, one day when Sir Launcelot had mounted the wall of his castle, a parley was held by him, King Arthur, and Sir Gawain.

"My lords," said Sir Launcelot, "why do you not abandon your siege? You must realize that if I were to lead my men out of the castle and offer battle, you would be defeated."

"Sir Launcelot, lead your men onto the field, and you will find that we are more than your match," the king replied.

"My lord, the only reason I do not do so is that I would not bear arms against my own king."

"For shame! Understand, Sir Launcelot, that I am your mortal enemy; for have you not killed many of my own loyal knights and, after consorting with the queen for many years, now abducted her by force?"

"My liege, you charge me with killing your knights, and I repent it! But I beg you to consider that I did so only in self-defense, and to save your queen. You charge me with consorting with the queen; and I answer you, has any knight, excluding yourself and Sir Gawain, come forward to prove it by force of arms? They have not, and if they did, the queen would be proved as innocent as any woman living. Finally you charge me with abducting the queen by force. Did I then steal her from you? No! I stole her from the fire to which you had consigned her.

"I beg you to recall that this is not the first time that I have saved the queen from burning, or championed her cause where no other knight at the court would do so. And yet you are surprised that she should favor me above all other knights? Surely your suspicions are misplaced, and formerly you have admitted that this was so, thanked me, and held me in high esteem.

"But I see that now you must mistake my every action, and those of the queen. Why is it? Because this time when I fight for the queen I fight for myself too, to protect my own name from calumny? Thus you reward me for my good services in the past; and yet even now, I would pray you to restore the queen to your favor, for she shall be proved both good and true."

"Recreant!" cried Sir Gawain, "the king has judged you both, and you shall live or die as he pleases."

"Sir Gawain, the queen and I are not yet won; and when I lead my knights from this castle, you may discover that we are not to be won."

"Proud words, my lord!" Sir Gawain replied. "Concerning the queen I will not quarrel; but what of my brothers, Sir Gaheris and Sir Gareth? Did you not kill them with your own hands, and when they were not armed? Could any but a murderer kill one whom he professed to love, and whom he himself had made a knight? Answer me that!"

"Sir Gawain, I swear by the love of Jesu that when I killed your brothers I knew them not! At that moment, when I fought by the fire to rescue the queen, I could as easily have killed my own cousin Sir Bors—yet God forbid!"

"Sir Launcelot, you lie! You killed them to spite me: and understand that while I live we are mortal enemies; and that soon one or the other of us must die."

"Sir Gawain, I am sorry to hear you say that. But for your chagrin the king and I might well be accorded."

"Not with one who murders innocent knights!"

"My lord, I am not guilty, as you are, of murdering innocent knights. I have ever fought only in self-defense, or in a righteous quarrel."

"Treacherous knight! You speak of Sir Lamerok? Why should I deny that I killed him?"

"Sir Gawain, you did not kill him man for man, no! He was too strong for you, so you killed him by treachery."

"Sir Launcelot, I defy you! And do not suppose that you, any more than Sir Lamerok did, will escape me."

"I understand well what mercy I should receive at your hands, now that you have the king to support you."

It is told that King Arthur would readily have received his queen again and been reconciled to Sir Launcelot, for he loved them both, but that Sir Gawain would have none of it, and incited his fellows to a state of uproarious abuse. And hearing these shouts of abuse, Sir Bors, Sir Ector, and Sir Lyonel called on their fellows, Sir Palomides, Sir Lavayne, Sir Urry, and several more, and interceded with Sir Launcelot:

"My lord, we have heard Sir Gawain's imprecations, and yet you stand meekly as though afraid! We charge you, lead us forth from this castle, and in open battle let us prove our cause. For never, while Sir Gawain lives, will you be reconciled to the king."

"Alas! you are right! And still I am reluctant to bear arms against my own liege," Sir Launcelot answered, and then, turning once more to Sir Gawain and the king:

"My lords, I am leading my men into battle; I beseech you both, avoid me on the field."

"How so?" shouted Sir Gawain. "Sir Gawain. "Shall not the king fight his own quarrel, and I mine? Be sure I shall be there to avenge my brothers."

"My lords, you will repent this battle," said Sir Launcelot.

In the morning King Arthur drew up his three armies on the battlefield, and Sir Launcelot's army galloped out of the three gates of the castle, the first column led by Sir Lyonel, the center by Sir Launcelot, and the rear by Sir Bors. Sir Gawain had commanded his men to concentrate their attack on the person of Sir Launcelot, and Sir Launcelot had commanded his men to spare the persons of Sir Gawain and the king, at whatever cost.

A deadly battle ensued, with many killed on both sides, for the greatest knights in the realm were fighting each other. The first of Sir Launcelot's knights to encounter Sir Gawain was overthrown but not killed, and this was Sir Lyonel, and Sir Ector led him back to the castle.

The most formidable attack made on the king's army was led by six of Sir Launcelot's knights: Sir Bors, Sir Palomides, Sir Safere, Sir Blamoure, Sir Bleobris, and Sir Bellengerus. The king led attack after attack on Sir Launcelot himself, but Sir Launcelot did no more than rebuff him; then Sir Bors met one of the king's attacks and struck him to the ground.

"My lord," said Sir Bors to Sir Launcelot, "shall I make an end to this battle now?"

Sir Launcelot saw that he was about to behead the king.

"No," Sir Launcelot replied. "God forbid that I should watch my own liege killed!"

Thereupon Sir Launcelot dismounted and set the king on his horse again, saying as he did so:

"My liege, I pray you withdraw your armies! I fear that otherwise you will suffer an ignominious defeat. As it is, I have given the order that your own person and that of Sir Gawain are to be spared. And I would still protest that for my past services I am ill rewarded."

The king wept as he rode from the peerless Sir Launcelot, and sighed to himself: "Alas! that this war ever began!"

Both armies withdrew for the night, salved their wounded, and buried their dead. In the morning battle was joined once more, and began with a duel between Sir Gawain and Sir Bors, who was anxious to avenge his brother Sir Lyonel. They jousted, and each was deeply wounded and led from the field by his fellows.

The battle soon grew heated and many were wounded or killed on both sides; however, Sir Launcelot, after rescuing Sir Bors, fought only half-heartedly. Then Sir Lavayne and Sir Urry spoke to him:

"My lord, we see that you forbear from fighting as we do; and yet are not your followers falling thick and fast to the enemy? Surely you should go to their aid?"

"My lords, what you say is true, and yet my conscience ever forbids my fighting the king."

"My lords," said Sir Palomides who had just come up to them, "if the king himself were to capture you, you would be killed with little ado, also the queen. For while Sir Gawain lives this quarrel must proceed to the bitter end."

Thereafter Sir Launcelot renounced his scruples, and remembering that his favorite cousin, Sir Bors, lay wounded led his men in a series of relentless attacks which by evening had all but crushed King Arthur's army. Then, for pure pity, Sir Launcelot allowed the king to withdraw.

Meanwhile news of the war between King Arthur and Sir Launcelot had spread swiftly from country to country; and when it reached Rome, the Pope, considering the virtue of King Arthur and the prowess of Sir Launcelot, issued a bull charging King Arthur, on pain of excommunication of the whole of Britain, to be reconciled to Sir Launcelot and to restore the queen without prejudice.

The bull was delivered to the king by the Bishop of Rochester. The king was completely willing to acquiesce, but Sir Gawain insisted that there could be no reconciliation with Sir Launcelot. Hence the bull was sent on to Sir Launcelot with the king's ruling that he would duly restore the queen without prejudice, but grant safe passage to Sir Launcelot only for the purpose of delivering her.

The bishop delivered the bull and the king's letters to Sir Launcelot, and explained briefly their contents.

"My lord," said Sir Launcelot, "it was ever my wish that the queen should be restored; and I shall take more pleasure in delivering her to the king than I did in abducting her. But I was obliged to do so in order to save her from burning at the stake. Provided I have safe passage and that no stigma shall attach to the queen, I will readily submit to the bull; but should the queen be in jeopardy I will not hesitate to rescue her as I did before."

"Sir Launcelot," the bishop replied, "you have here the king's undertaking that he too will be ruled by the bull. And indeed you will both do well to take heed of it, for failing that, the whole of Britain will be excommunicated."

Sir Launcelot read the bull and the king's letters.

"I see here," he said, "the king's seal and his own writing, and I have no reason to mistrust it; and certainly I do not doubt the king's promise. Therefore, I pray you, tell him that I will, given eight days' grace, restore the queen to him, as I am commanded."

The king received Sir Launcelot's undertaking and wept.

Sir Launcelot prepared to deliver the queen. When the day came they rode in magnificent array from the Joyous Gard to the castle of Carlisle. First rode a hundred knights all dressed in green velvet, with green trappings for their horses, and bearing olive branches. Then rode the queen and Sir Launcelot, accompanied by twenty-four ladies-in-waiting and twelve gentlemen-of-the-court. They were dressed in white velvet trimmed with gold cloth, as were the trappings on their horses, which were held by gold chains. The whole company was ornamented with jeweled clasps and rings--more than a thousand stones in all, sparkling in the light.

When they arrived at the castle Sir Launcelot helped the queen to dismount and led her to the king, who sat waiting with Sir Gawain and his counselors, and knelt before them. Many wept at the magnificence and humility of the supplicants. Then Sir Launcelot rose, and with great dignity addressed the king:

"Most redoubtable king, in accordance with the commands given by you and the Pope, I restore to you your queen. And if any knight present, excepting only you and Sir Gawain, will call her false, by force of arms I will prove it otherwise.

"Sire, I would now beg to remind you that on several occasions in the past when I fought for the queen or rescued her from the unjust sentence of burning, you were well pleased.

"How is it, then, that when I last came to rescue her from a sentence which was pronounced on my own behalf, you were constrained to regard me as your enemy? Is not the dissension between us the result only of the chicanery of Sir Modred and Sir Aggravayne? I put it to you that, with their twelve accomplices, it was their wish, not to vindicate your honor, but to inculpate the queen and plot the death of my person.

"And yet it can only have been by the grace of God that I, unarmed and unprepared, was given strength to endure and overthrow them all. To this day I do not know for what purpose the queen summoned me to her chamber, for I had hardly entered before Sir Aggravayne and Sir Modred began hammering on the door with cries of 'Traitor.'"

"Their cry was just!" said Sir Gawain.

"My lord, by force of arms they failed to prove their charge."

"Sir Launcelot, for what cause did you betray me?" said the king. "Have I not always in the past honored you and those of your house above all others?"

"Majesty, was not that honor our due. For have not my kinsmen and I always been to the forefront in battles, adventures, and tournaments, winning renown for your court, rescuing you or your knights from danger, giving succor when you were overwhelmed?

"For myself I would claim too that I have encountered the greatest knights of my time, such as Sir Tristram and Sir Lamerok, and that I have not failed to match them, and where I proved the stronger, was not found wanting in courtesy. Further, that I have at no time tried to rob a knight of his honor, but rather, when I saw one winning renown, have stood aside, glad to give him my praise.

"My lord, finally I beg to recall that it was I who rescued Sir Gaheris from the formidable knight Sir Terquine, whom I killed man for man, and from whose prison I delivered some threescore of your knights. And that it was I who rescued Sir Gawain, who looked less proud when he was wounded and lashed beneath his horse's belly than he does now sitting above me as judge, and for him I fought and killed King Carados of the Dolorous Tower, a powerful knight if ever there was one.

"For all these things I beg to be remembered, because you who judge me have in the past been beholden to me for your honor and your lives."

"Sir Launcelot," Sir Gawain replied, "I do not speak for the king, but for myself. While you live and I live you cannot be forgiven for killing my two brothers when they were unarmed."

"So hear me God! I wish that Sir Gaheris and Sir Gareth had both been armed! While I live I shall repent their deaths, for did I not love them better almost than my own kin? Especially Sir Gareth, who was gentle and true, a noble knight, and one I made with my own hands. Also he was fearless --how could I not repent his death? both for himself, and for its consequence in turning Sir Gawain against me.

"My lords, hear me all! I offer to make a pilgrimage, on foot and wearing only my shirt, from Sandwich to Carlisle, and every ten miles to found a hermitage, complete with holy offices and appurtenances which I shall provide from my own estates, and in every one of those hermitages candles will be burned and prayers offered for Sir Gaheris and Sir Gareth.

"Surely this is more worthy of them than the persistence of a deadly war with King Arthur and Sir Gawain against me and my kinsmen?"

King Arthur, his counselors, and the ladies at the court were all deeply moved by Sir Launcelot's offer.

"Sir Launcelot," said Sir Gawain, "I have heard your large offer, and yet it does not remedy the charges against you; for you have been false to the king and to me. If the king accepts you, he must lose my service and that of my house."

"Sir Gawain, there is no man living but can remedy his life, and for your proud charges you must ask pardon. Otherwise, by the grace of God, with might of arms I shall answer you."

"Not so!" said Sir Gawain, "the time for dueling is not now. We are required by the Pope to grant you safe conduct, and you are required to restore the queen to the king. That is all.

"But when you have left this court you are banished, and I give you fifteen days to leave the realm. Then I shall search you out, and the time will come for us to prove the quarrel between us body for body."

"Alas!" said Sir Launcelot, with tears in his eyes, "I am banished, without cause and without redress, from this realm where I have won my renown, and which I love above all others. Yet such, I know, have been the misfortunes of kings and conquerors--of the noble Hector of Troy, King Alexander of Greece, those in whom sovereignty was the most deeply rooted--and have I not myself added my sum of honor to this court?

"Hear me, Sir Gawain: I am a lord of my lands as much as any knight here, and if his majesty and you make war I shall defend my own realm as well I may. But I warn you, Sir Gawain, that you will have to answer the charges you make."

"Sir Launcelot, say what you will! You can be sure that we shall storm our way into the strongest castle in your possession."

"Sir Gawain, were I as vain as you I should offer battle on the open field."

"Enough! Sir Launcelot, deliver the queen and go hence."

"Sir Gawain, I repent that I honored the king's command in restoring the queen to this court. I have already proved with my armies that I have force enough to hold her for as long as I please; and if your charges had been true, that is what I should have done."

Then Sir Launcelot spoke openly to the queen:

"Madam, I must now depart from you and from this noble fellowship forever. And since this is so, I beseech you pray for me, and I will pray for you. If any knight at this court dares offer you the slightest affront, call on me and you shall be avenged.

"My lords all! If there is any one amongst you who dares to charge the queen with treason, speak now, and man for man I will prove her innocent."

Therewith Sir Launcelot led the queen to the king, and departed. Everyone at the court, with the exception of Sir Gawain, wept.

When he arrived at the Joyous Gard, which henceforth was to be renamed the Dolorous Gard, Sir Launcelot spoke to his kinsmen:

"My lords, I am banished from the realm. My honor and my renown are lost. I am shamed, and that is what I have feared more than anything else, otherwise I should never have parted from the queen."

"Sir Launcelot, why not remain? We of your blood will support you; and we have proved already that we are more than a match for the king."

"My lords, I thank you, but it cannot be. Instead I shall divide my lands equally among you, for what need have I of lands, beyond a bare livelihood, now that honor and fame are lost?"

"My lord Sir Launcelot, do not speak so! Surely you, more than any knight living, have brought honor to King Arthur's court, and with your departure the noble fellowship of the Round Table will come to an end. In the court there will be nothing but jealousy and strife. And now, do not suppose that we of your blood are going to desert you. No! rather will we go to the ends of the earth to be by you."

"My good brothers, I thank you from my heart! It is true that in the past, perhaps, I have helped to preserve the equanimity of the court, and that now, with the dealings of Sir Modred, they are faced with dissension."

A hundred of Sir Launcelot's kinsmen and knights pledged themselves to his following, and together, when all was prepared, they sailed from Cardiff to Benwick in France, where Sir Launcelot and his kin had long been rulers.

When they arrived people of all estates flocked to Sir Launcelot to pay him homage, and before long he called a parliament and conferred upon Sir Lyonel the title of King and Overlord of France. Sir Bors he made king of the realms which had been ruled by King Claudas; and Sir Ector, King of Benwick and Gyan. He then advanced his knights to earldoms and dukedoms:

Sir Blamoure	Duke of Lymosyn in Gyan
Sir Bleobris	Duke of Payters
Sir Gahalantyne	Duke of Overn
Sir Galyhoden	Duke of Sentong
Sir Galyhud	Earl of Perygot
Sir Menaduke	Earl of Roerge
Sir Vyllyars	Earl of Bearne
Sir Hebes	Earl of Comange
Sir Lavayne	Earl of Armynake
Sir Urry	Earl of Estrake
Sir Neroveus	Earl of Paryake
Sir Plenoryus	Earl of Foyse
Sir Selyses	Earl of Marsank
Sir Melyas	Earl of Tursank
Sir Bellengerus	Earl of Lawundis
Sir Palomides	Duke of Provynce
Sir Safere	Duke of Landok
Sir Clegis	Earl of Agente
Sir Sadoko	Earl of Sarlat
Sir Dynas	Duke of Angecy
Sir Clarrus	Duke of Normandy

Besides these, Sir Launcelot made many other appointments which would take too long to tell.

THE SIEGE OF BENWICK

When Sir Launcelot had established dominion over France, he garrisoned the towns and settled with his army in the fortified city of Benwick, where his father King Ban had held court.

King Arthur, after appointing Sir Modred ruler in his absence, and instructing Queen Gwynevere to obey him, sailed to France with an army of sixty thousand men, and, on the advice of Sir Gawain, started laying waste all before him.

News of the invasion reached Sir Launcelot, and his counselors advised him. Sir Bors spoke first:

"My lord Sir Launcelot, is it wise to allow King Arthur to lay your lands waste when sooner or later he will oblige you to offer him battle?"

Sir Lyonel spoke next: "My lord, I would recommend that we remain within the walls of our city until the invaders are weakened by cold and hunger, and then let us sally forth and destroy them."

Next, King Bagdemagus: "Sir Launcelot, I understand that it is out of courtesy that you permit the king to ravage your lands, but where will this courtesy end? If you remain within the city, soon everything will be destroyed."

Then Sir Galyhud: "Sir, you command knights of royal blood; you cannot expect them to remain meekly within the city walls. I pray you, let us encounter the enemy on the open field, and they will soon repent of their expedition."

And to this the seven knights of West Britain all muttered their assent. Then Sir Launcelot spoke:

"My lords, I am reluctant to shed Christian blood in a war against my own liege; and yet I do know that these lands have already suffered depredation in the wars between King Claudas and my father and uncle, King Ban and King Bors. Therefore I will next send a messenger to King Arthur and sue for peace, for peace is always preferable to war."

Accordingly a young noblewoman accompanied by a dwarf was sent to King Arthur. They were received by the gentle knight Sir Lucas the Butler.

"My lady, you bring a message from Sir Launcelot?" he asked.

"My lord, I do. It is for the king."

"Alas! King Arthur would readily be reconciled to Sir Launcelot, but Sir Gawain forbids it; and it is a shame, because Sir Launcelot is certainly the greatest knight living."

The young noblewoman was brought before the king, and when he had heard Sir Launcelot's entreaties for peace he wept, and would readily have accepted them had not Sir Gawain spoken up:

"My liege, if we retreat now we will become a laughing-stock, in this land and in our own. Surely our honor demands that we pursue this war to its proper conclusion."

"Sir Gawain, I will do as you advise, although reluctantly, for Sir Launcelot's terms are generous and he is still dear to me. I beg you make a reply to him on my behalf."

Sir Gawain addressed the young noblewoman:

"Tell Sir Launcelot that we will not bandy words with him, and it is too late now to sue for peace. Further that I, Sir Gawain, shall not cease to strive against him until one of us is killed."

The young noblewoman was escorted back to Sir Launcelot, and when she had delivered Sir Gawain's message they both wept. Then Sir Bors spoke:

"My lord, we beseech you, do not look so dismayed! You have many trustworthy knights behind you; lead us onto the field and we will put an end to this quarrel."

"My lords, I do not doubt you, but I pray you, be ruled by me: I will not lead you against our liege until we ourselves are endangered; only then can we honorably sally forth and defeat him."

Sir Launcelot's nobles submitted; but the next day it was seen that King Arthur had laid siege to the city of Benwick. Then Sir Gawain rode before the city walls and shouted a challenge:

"My lord Sir Launcelot: have you no knight who will dare to ride forth and break spears with me? It is I, Sir Gawain."

Sir Bors accepted the challenge. He rode out of the castle gate, they encountered, and he was wounded and flung from his horse. His comrades helped him back to the castle, and then Sir Lyonel offered to joust. He too was overthrown and helped back to the castle.

Thereafter, every day for six months Sir Gawain rode before the city and overthrew whoever accepted his challenge. Meanwhile, as a result of skirmishes, numbers on both sides were beginning to dwindle. Then one day Sir Gawain challenged Sir Launcelot:

"My lord Sir Launcelot: traitor to the king and to me, come forth if you dare and meet your mortal foe, instead of lurking like a coward in your castle!"

Sir Launcelot heard the challenge, and one of his kinsmen spoke to him:

"My lord, you must accept the challenge, or be shamed forever."

"Alas, that I should have to fight Sir Gawain!" said Sir Launcelot. "But now I am obliged to."

Sir Launcelot gave orders for his most powerful courser to be harnessed, and when he had armed, rode to the tower and addressed King Arthur:

"My lord King Arthur, it is with a heavy heart that I set forth to do battle with one of your own blood; but now it is incumbent upon my honor to do so. For six months I have suffered your majesty to lay my lands waste and to besiege me in my own city. My courtesy is repaid with insults, so deadly and shameful that now I must by force of arms seek redress."

"Have done, Sir Launcelot, and let us to battle!" shouted Sir Gawain.

Sir Launcelot rode from the city at the head of his entire army. King Arthur was astonished at his strength and realized that Sir Launcelot had not been boasting when he claimed to have acted with forbearance. "Alas, that I should ever have come to war with him!" he said to himself.

It was agreed that the two combatants should fight to the death, with interference from none. Sir Launcelot and Sir Gawain then drew apart and galloped furiously together, and so great was their strength that their horses crashed to the ground and both riders were overthrown.

A terrible sword fight commenced, and each felt the might of the other as fresh wounds were inflicted with every blow. For three hours they fought with scarcely a pause, and the blood seeped out from their armor and trickled to the ground. Sir Launcelot found to his dismay that Sir Gawain, instead of weakening, seemed to increase in strength as they proceeded, and he began to fear that he was battling not with a knight but with a fiend incarnate. He decided to fight defensively and to conserve his strength.

It was a secret known only to King Arthur and to Sir Gawain himself that his strength increased for three hours in the morning, reaching its zenith at noon, and waning again. This was due to an enchantment that had been cast over him by a hermit when he was still a youth. Often in the past, as now, he had taken advantage of this.

Thus when the hour of noon had passed, Sir Launcelot felt Sir Gawain's strength return to normal, and knew that he could defeat him.

"Sir Gawain, I have endured many hard blows from you these last three hours, but now beware, for I see that you have weakened, and it is I who am the stronger."

Thereupon Sir Launcelot redoubled his blows, and with one, catching Sir Gawain sidelong on the helmet, sent him reeling to the ground. Then he courteously stood back.

"Sir Launcelot, I still defy you!" said Sir Gawain from the ground. "Why do you not kill me now? for I warn you that if ever I recover I shall challenge you again."

"Sir Gawain, by the grace of God I shall endure you again," Sir Launcelot replied, and then turned to the king:

"My liege, your expedition can find no honorable conclusion at these walls, so I pray you withdraw and spare your noble knights. Remember me with kindness and be guided, as ever, by the love of God."

"Alas!" said the king, "Sir Launcelot scruples to fight against me or those of my blood, and once more I am beholden to him."

Sir Launcelot withdrew to the city and Sir Gawain was taken to his pavilion, where his wounds were dressed. King Arthur was doubly grieved, by his quarrel with Sir Launcelot and by the seriousness of Sir Gawain's wounds.

For three weeks, while Sir Gawain was recovering, the siege was relaxed and both sides skirmished only halfheartedly. But once recovered, Sir Gawain rode up to the castle walls and challenged Sir Launcelot again:

"Sir Launcelot, traitor! Come forth, it is Sir Gawain who challenges you."

"Sir Gawain, why these insults? I have the measure of your strength and you can do me but little harm."

"Come forth, traitor, and this time I shall make good my revenge!" Sir Gawain shouted.

"Sir Gawain, I have once spared your life; should you not beware of meddling with me again?"

Sir Launcelot armed and rode out to meet him. They jousted and Sir Gawain broke his spear and was flung from his horse. He leaped up immediately, and putting his shield before him, called on Sir Launcelot to fight on foot.

"The issue of a mare has failed me; but I am the issue of a king and a queen and I shall not fail!" he exclaimed.

As before, Sir Launcelot felt Sir Gawain's strength increase until noon, during which period he defended himself, and then weaken again.

"Sir Gawain, you are a proved knight, and with the increase of your strength until noon you must have overcome many of your opponents, but now your strength has gone, and once more you are at my mercy."

Sir Launcelot struck out lustily and by chance reopened the wound he had made before. Sir Gawain fell to the ground in a faint, but when he came to he said weakly:

"Sir Launcelot, I still defy you. Make an end of me, or I shall fight you again!"

"Sir Gawain, while you stand on your two feet I will not gainsay you; but I will never strike a knight who has fallen. God defend me from such dishonor!"

Sir Launcelot walked away and Sir Gawain continued to call after him: "Traitor! Until one of is dead I shall never give in!"

For a month Sir Gawain lay recovering from his wounds, and the siege remained; but then, as Sir Gawain was preparing to fight Sir Launcelot once more, King Arthur received news which caused him to strike camp and lead his army on a forced march to the coast, and thence to embark for Britain.

THE DAY OF DESTINY

During the absence of King Arthur from Britain, Sir Modred, already vested with sovereign powers, had decided to usurp the throne. Accordingly, he had false letters written--announcing the death of King Arthur in battle--and delivered to himself. Then, calling a parliament, he ordered the letters to be read and persuaded the nobility to elect him king. The coronation took place at Canterbury and was celebrated with a fifteen-day feast.

Sir Modred then settled in Camelot and made overtures to Queen Gwynevere to marry him. The queen seemingly acquiesced, but as soon as she had won his confidence, begged leave to make a journey to London in order to prepare her trousseau. Sir Modred consented, and the queen rode straight to the Tower which, with the aid of her loyal nobles, she manned and provisioned for her defense.

Sir Modred, outraged, at once marched against her, and laid siege to the Tower, but despite his large army, siege engines, and guns, was unable to effect a breach. He then tried to entice the queen from the Tower, first by guile and then by threats, but she would listen to neither. Finally the Archbishop of Canterbury came forward to protest:

"Sir Modred, do you not fear God's displeasure? First you have falsely made yourself king; now you, who were begotten by King Arthur on his aunt, try to marry your father's wife! If you do not revoke your evil deeds I shall curse you with bell, book, and candle."

"Fie on you! Do your worst!" Sir Modred replied.

"Sir Modred, I warn you take heed! or the wrath of the Lord will descend upon you."

"Away, false priest, or I shall behead you!"

The Archbishop withdrew, and after excommunicating Sir Modred, abandoned his office and fled to Glastonbury. There he took up his abode as a simple hermit, and by fasting and prayer sought divine intercession in the troubled affairs of his country.

Sir Modred tried to assassinate the Archbishop, but was too late. He continued to assail the queen with entreaties and threats, both of which failed, and then the news reached him that King Arthur was returning with his army from France in order to seek revenge.

Sir Modred now appealed to the barony to support him, and it has to be told that they came forward in large numbers to do so. Why? it will be asked. Was not King Arthur, the noblest sovereign Christendom had seen, now leading his armies in a righteous cause? The answer lies in the people of Britain, who then as now, were fickle. Those who so readily transferred their allegiance to Sir Modred did so with the excuse that whereas King Arthur's reign had led them into war and strife, Sir Modred promised them peace and festivity.

Hence it was with an army of a hundred thousand that Sir Modred marched to Dover to battle against his own father, and to withhold from him his rightful crown.

As King Arthur with his fleet drew into the harbor, Sir Modred and his army launched forth in every available craft, and a bloody battle ensued in the ships and on the beach. If King Arthur's army were the smaller, their courage was the higher, confident as they were of the righteousness of their cause. Without stint they battled through the burning ships, the screaming wounded, and the corpses floating on the blood-stained waters. Once ashore they put Sir Modred's entire army to flight.

The battle over, King Arthur began a search for his casualties, and on peering into one of the ships found Sir Gawain, mortally wounded. Sir Gawain fainted when King Arthur lifted him in his arms; and when he came to, the king spoke:

"Alas! dear nephew, that you lie here thus, mortally wounded! What joy is now left to me on this earth? You must know it was you and Sir Launcelot I loved above all others, and it seems that I have lost you both."

"My good uncle, it was my pride and my stubbornness that brought all this about, for had I not urged you to war with Sir Launcelot your subjects would not now be in revolt. Alas, that Sir Launcelot is not here, for he would soon drive them out! And it is at Sir Launcelot's hands that I suffer my own death: the wound which he dealt me has reopened. I would not wish it otherwise, because is he not the greatest and gentlest of knights?

"I know that by noon I shall be dead, and I repent bitterly that I may not be reconciled to Sir Launcelot; therefore I pray you, good uncle, give me pen, paper, and ink so that I may write to him."

A priest was summoned and Sir Gawain confessed; then a clerk brought ink, pen, and paper, and Sir Gawain wrote to Sir Launcelot as follows:

"Sir Launcelot, flower of the knighthood: I, Sir Gawain, son of King Lot of Orkney and of King Arthur's sister, send you my greetings!

"I am about to die; the cause of my death is the wound I received from you outside the city of Benwick; and I would make it known that my death was of my own seeking, that I was moved by the spirit of revenge and spite to provoke you to battle.

"Therefore, Sir Launcelot, I beseech you to visit my tomb and offer what prayers you will on my behalf; and for myself, I am content to die at the hands of the noblest knight living.

"One more request: that you hasten with your armies across the sea and give succor to our noble king. Sir Modred, his bastard son, has usurped the throne and now holds against him with an army of a hundred thousand. He would have won the queen, too, but she fled to the Tower of London and there charged her loyal supporters with her defense.

"Today is the tenth of May, and at noon I shall give up the ghost; this letter is written partly with my blood. This morning we fought our way ashore, against the armies of Sir Modred, and that is how my wound came to be reopened. We won the day, but my lord King Arthur needs you, and I too, that on my tomb you may bestow your blessing."

Sir Gawain fainted when he had finished, and the king wept. When he came to he was given extreme unction, and died, as he had anticipated, at the hour of noon. The king buried him in the chapel at Dover Castle, and there many came to see him, and all noticed the wound on his head which he had received from Sir Launcelot.

Then the news reached Arthur that Sir Modred offered him battle on the field at Baron Down. Arthur hastened there with his army, they fought, and Sir Modred fled once more, this time to Canterbury.

When King Arthur had begun the search for his wounded and dead, many volunteers from all parts of the country came to fight under his flag, convinced now of the rightness of his cause. Arthur marched westward, and Sir Modred once more offered him battle. It was assigned for the Monday following Trinity Sunday, on Salisbury Down.

Sir Modred levied fresh troops from East Anglia and the places about London, and fresh volunteers came forward to help Arthur. Then, on the night of Trinity Sunday, Arthur was vouchsafed a strange dream:

He was appareled in gold cloth and seated in a chair which stood on a pivoted scaffold. Below him, many fathoms deep, was a dark well, and in the water swam serpents, dragons, and wild beasts. Suddenly the scaffold tilted and Arthur was flung into the water, where all the creatures struggled toward him and began tearing him limb from limb.

Arthur cried out in his sleep and his squires hastened to waken him. Later, as he lay between waking and sleeping, he thought he saw Sir Gawain, and with him a host of beautiful noblewomen. Arthur spoke:

"My sister's son! I thought you had died; but now I see you live, and I thank the lord Jesu! I pray you, tell me, who are these ladies?"

"My lord, these are the ladies I championed in righteous quarrels when I was on earth. Our lord God has vouchsafed that we visit you and plead with you not to give battle to Sir Modred tomorrow, for if you do, not only will you yourself be killed, but all your noble followers too. We beg you to be warned, and to make a treaty with Sir Modred, calling a truce for a month, and granting him whatever terms he may demand. In a month Sir Launcelot will be here, and he will defeat Sir Modred."

Thereupon Sir Gawain and the ladies vanished, and King Arthur once more summoned his squires and his counselors and told them his vision. Sir Lucas and Sir Bedivere were commissioned to make a treaty with Sir Modred. They were to be accompanied by two bishops and to grant, within reason, whatever terms he demanded.

The ambassadors found Sir Modred in command of an army of a hundred thousand and unwilling to listen to overtures of peace. However, the ambassadors eventually prevailed on him, and in return for the truce granted him suzerainty of Cornwall and Kent, and succession to the British throne when King Arthur died. The treaty was to be signed by King Arthur and Sir Modred the next day. They were to meet between the two armies, and each was to be accompanied by no more than fourteen knights.

Both King Arthur and Sir Modred suspected the other of treachery, and gave orders for their armies to attack at the sight of a naked sword. When they met at the appointed place the treaty was signed and both drank a glass of wine.

Then, by chance, one of the soldiers was bitten in the foot by an adder which had lain concealed in the brush. The soldier unthinkingly drew his sword to kill it, and at once, as the sword flashed in the light, the alarums were given, trumpets sounded, and both armies galloped into the attack.

"Alas for this fateful day!" exclaimed King Arthur, as both he and Sir Modred hastily mounted and galloped back to their armies. There followed one of those rare and heartless battles in which both armies fought until they were destroyed. King Arthur, with his customary valor, led squadron after squadron of cavalry into the attack, and Sir Modred encountered him unflinchingly. As the number of dead and wounded mounted on both sides, the active combatants continued dauntless until nightfall, when four men alone survived.

King Arthur wept with dismay to see his beloved followers fallen; then, struggling toward him, unhorsed and badly wounded, he saw Sir Lucas the Butler and his brother, Sir Bedivere.

"Alas!" said the king, "that the day should come when I see all my noble knights destroyed! I would prefer that I myself had fallen. But what has become of the traitor Sir Modred, whose evil ambition was responsible for this carnage?"

Looking about him King Arthur then noticed Sir Modred leaning with his sword on a heap of the dead.

"Sir Lucas, I pray you give me my spear, for I have seen Sir Modred."

"Sire, I entreat you, remember your vision--how Sir Gawain appeared with a heaven-sent message to dissuade you from fighting Sir Modred. Allow this fateful day to pass; it is ours, for we three hold the field, while the enemy is broken."

"My lords, I care nothing for my life now! And while Sir Modred is at large I must kill him: there may not be another chance."

"God speed you, then!" said Sir Bedivere.

When Sir Modred saw King Arthur advance with his spear, he rushed to meet him with drawn sword. Arthur caught Sir Modred below the shield and drove his spear through his body; Sir Modred, knowing that the wound was mortal, thrust himself up to the handle of the spear, and then, brandishing his sword in both hands, struck Arthur on the side of the helmet, cutting through it and into the skull beneath; then he crashed to the ground, gruesome and dead.

King Arthur fainted many times as Sir Lucas and Sir Bedivere struggled with him to a small chapel nearby, where they managed to ease his wounds a little. When Arthur came to, he thought he heard cries coming from the battlefield.

"Sir Lucas, I pray you, find out who cries on the battlefield," he said.

Wounded as he was, Sir Lucas hobbled painfully to the field, and there in the moonlight saw the camp followers stealing gold and jewels from the dead, and murdering the wounded. He returned to the king and reported to him what he had seen, and then added:

"My lord, it surely would be better to move you to the nearest town?"

"My wounds forbid it. But alas for the good Sir Launcelot! How sadly I have missed him today! And now I must die--as Sir Gawain warned me I would--repenting our quarrel with my last breath."

Sir Lucas and Sir Bedivere made one further attempt to lift the king. He fainted as they did so. Then Sir Lucas fainted as part of his intestines broke through a wound in the stomach. When the king came to, he saw Sir Lucas lying dead with foam at his mouth.

"Sweet Jesu, give him succor! he said. "This noble knight has died trying to save my life--alas that this was so!"

Sir Bedivere wept for his brother.

"Sir Bedivere, weep no more," said King Arthur, "for you can save neither your brother nor me; and I would ask you to take my sword Excalibur to the shore of the lake and throw it in the water. Then return to me and tell me what you have seen."

"My lord, as you command, it shall be done."

Sir Bedivere took the sword, but when he came to the water's edge, it appeared so beautiful that he could not bring himself to throw it in, so instead he hid it by a tree, and then returned to the king.

"Sir Bedivere, what did you see?"

"My lord, I saw nothing but the wind upon the waves."

"Then you did not obey me; I pray you go swiftly again, and this time fulfill my command."

Sir Bedivere went and returned again, but this time too he had failed to fulfil the king's command.

"Sir Bedivere, what did you see?"

"My lord, nothing but the lapping of the waves."

"Sir Bedivere, twice you have betrayed me! And for the sake only of my sword: it is unworthy of you! Now I pray you, do as I command, for I have not long to live."

This time Sir Bedivere wrapped the girdle around the sheath and hurled it as far as he could into the water. A hand appeared from below the surface, took the sword, waved it thrice, and disappeared again. Sir Bedivere returned to the king and told him what he had seen.

"Sir Bedivere, I pray you now help me hence, or I fear it will be too late."

Sir Bedivere carried the king to the water's edge, and there found a barge in which sat many beautiful ladies with their queen. All were wearing black hoods, and when they saw the king, they raised their voices in a piteous lament.

"I pray you, set me in the barge," said the king.

Sir Bedivere did so, and one of the ladies laid the king's head in her lap; then the queen spoke to him:

"My dear brother, you have stayed too long: I fear that the wound on your head is already cold."

Thereupon they rowed away from the land and Sir Bedivere wept to see them go.

"My lord King Arthur, you have deserted me! I am alone now, and among enemies."

"Sir Bedivere, take what comfort you may, for my time is passed, and now I must be taken to Avalon for my wound to be healed. If you hear of me no more, I beg you pray for my soul."

The barge slowly crossed the water and out of sight while the ladies wept. Sir Bedivere walked alone into the forest and there remained for the night.

In the morning he saw beyond the trees of a copse a small hermitage. He entered and found a hermit kneeling down by a fresh tomb. The hermit was weeping as he prayed, and then Sir Bedivere recognized him as the Archbishop of Canterbury, who had been banished by Sir Modred.

"Father, I pray you, tell me, whose tomb is this?"

"My son, I do not know. At midnight the body was brought here by a company of ladies. We buried it, they lit a hundred candles for the service, and rewarded me with a thousand bezants."

"Father, King Arthur lies buried in this tomb."

Sir Bedivere fainted when he had spoken, and when he came to he begged the Archbishop to allow him to remain at the hermitage and end his days in fasting and prayer.

"Father, I wish only to be near to my true liege."

"My son, you are welcome; and do I not recognize you as Sir Bedivere the Bold, brother to Sir Lucas the Butler?"

Thus the Archbishop and Sir Bedivere remained at the hermitage, wearing the habits of hermits and devoting themselves to the tomb with fasting and prayers of contrition.

Such was the death of King Arthur as written down by Sir Bedivere. By some it is told that there were three queens on the barge: Queen Morgan le Fay, the Queen of North Galys, and the Queen of the Waste Lands; and others include the name of Nyneve, the Lady of the Lake who had served King Arthur well in the past, and had married the good knight Sir Pelleas.

In many parts of Britain it is believed that King Arthur did not die and that he will return to us and win fresh glory and the Holy Cross of our Lord Jesu Christ; but for myself I do not believe this, and would leave him buried peacefully in his tomb at Glastonbury, where the Archbishop of Canterbury and Sir Bedivere humbled themselves, and with prayers and fasting honored his memory. And inscribed on his tomb, men say, is this legend:

HIC IACET ARTHURUS, REX QUONDAM REXQUE FUTURUS.

THE DOLOROUS DEATHS AND DEPARTING OUT OF THIS WORLD OF SIR LAUNCELOT AND QUEEN GWYNEVERE

When the news of King Arthur's death reached Queen Gwynevere in the Tower of London, she renounced all her worldly estates, and with five of her ladies entered the abbey at Amesbury. There she became abbess, and adopting the white-and-black cloth of the order, with fasting and prayer sought atonement for her long years of vain and carnal sin. And so great was the change wrought in her person by her repentance that all who witnessed it marveled.

Meanwhile Sir Launcelot at the City of Benwick had received Sir Gawain's letter with its piteous appeal to give aid to King Arthur and to offer a prayer on his own tomb. Sir Launcelot said to Sir Bors:

"Alas, good cousin, that I should have caused the deaths of Sir Gawain, Sir Gaheris, and Sir Gareth, three noble knights! And how it touches me that Sir Gawain should beg me to pray on his tomb! Certainly I shall. But this is not all. King Arthur's bastard son, Sir Modred, now leads a revolt against him with an army of a hundred thousand, and has even attempted to make the queen his own. Why could I not have killed the traitor Sir Modred instead of his gallant brothers?"

"My lord, enough of complaints! We will hasten to Britain and there you shall offer your prayers on Sir Gawain's tomb, and then march against Sir Modred and avenge King Arthur."

"Good cousin, you are right; and I thank you."

In all haste Sir Launcelot led his huge army, and the seven kings who were his allies, to Britain. When they arrived at Dover Sir Launcelot learned that he was too late. He was told of the three battles between King Arthur and Sir Modred, of their deaths, and of Queen Gwynevere's retreat to the abbey at Amesbury.

"I pray you, lead me to Sir Gawain's tomb," said Sir Launcelot.

All day and all night Sir Launcelot knelt by the tomb and wept and prayed. In the morning he ordered a requiem to be sung, and offered fish, flesh, wine, and ale for all the town and country folk who would come to offer their prayers at the tomb; and to each he gave a shilling. When the requiem was over he offered a hundred pounds from his private purse for masses to be sung; the seven kings each offered forty pounds, and a thousand of the knights each one pound.

Sir Launcelot remained for another two days and nights by the tomb, and on the third day summoned his followers:

"My lords, I thank you all for accompanying me here. As you know, we have come too late: the king is dead, and against death none can rebel. I shall now seek Queen Gwynevere, who has suffered greatly. I pray you, remain here for fifteen days, and then, if I have not returned, take to your ships and sail for your own countries, for my journey will have reached its end."

"My lord," said Sir Bors, "you are beset by enemies in this realm. Will you not allow some of us to accompany you?"

"Sir Bors, I thank you, but I must now travel alone."

Sir Launcelot rode west for eight days, and then came to the abbey at Amesbury. Queen Gwynevere was walking in a cloister when she saw him. Three times she fainted, and three times her ladies lifted her up again.

"My ladies, you wonder why I fainted: it is because of yonder knight. I pray you summon him to our presence."

When Sir Launcelot was before the queen she spoke again:

"Because of the love that was between this man and me, my lord King Arthur and his noble knights now lie dead. Therefore, Sir Launcelot, I repent;

and I would enter the kingdom of heaven, through the grace of the Passion of our Lord Jesu, and sit on His right side: for many who are now in heaven were on earth as sinful as we.

"And I charge you, for the love of Jesu, never to see me again, but to return with your doughty lords to your own realm, there to rule wisely and preserve the peace; lastly to take unto yourself a wife, to cherish her, and in your prayers to beseech pardon for my own misdeeds."

"Sweet lady, you would not have me marry; my vows to you are not to be broken! But as you do I shall do, and so I shall retreat to a monastery, and there with my poor prayers try to intercede for you with our Lord Jesu."

"My lord, hold to your promise if you will; but can I believe that you will not turn to the world again?"

"My lady, I have yet to make a false promise, and God forbid that I should fail to forsake the world when you have already done so. And was not my earthly pleasure all vested in you? and was I not castigated for loving you when I sought the Holy Grail? Otherwise I should have surpassed my fellows, all but my son Sir Galahad, in the quest.

"Surely now I may turn once again to holy things, for such would have been my ambition but for the blossom of our earthly love. So I pray you, good queen, let us kiss, and then, putting such love aside, we will part."

"My lord, we shall not kiss now, or ever; and I pray you depart," the queen replied.

Sir Launcelot took his leave of the queen. His heart was stung by her words, and when the nuns had led him to his chamber he fainted for pure sorrow. All the next day and the next night he rode through the forest, careless of direction, and the following morning came to a hermitage which had been built between two rocks.

He entered the chapel and there saw the tomb of King Arthur, where the Archbishop of Canterbury was saying mass. Both he and Sir Bedivere recognized Sir Launcelot, and when the service was over Sir Bedivere described to him the last battle and the death of the king. Sir Launcelot wept.

"Alas! who can trust this world?" he exclaimed.

Then he shrove to the Archbishop and begged to be admitted into the order of the house, and to spend the remainder of his days in repentance, fasting, and prayer. The Archbishop granted him his wish.

Meanwhile Sir Launcelot's cousin, Sir Lyonel, had ridden in search of him to London with six of his companions, and all had been killed. Sir Bors had then dismissed the army, and with Sir Ector, Sir Blamoure and Sir Bleobris, pledged himself to search for him throughout Britain.

Within six months not only Sir Bors, but also Sir Galyhud, Sir Blamoure, Sir Bleobris, Sir Vyllyars, Sir Clarrus, and Sir Gahalantyne had all found Sir Launcelot at the hermitage, and likewise become hermits.

For six years they lived thus, humbly assisting the Archbishop in his holy offices, ringing bells and singing the mass. From utter neglect their horses wandered away into the forest, for these seven hermits had renounced their earthly possessions. They grew lean and pale, and few would have recognized them for the lusty knights who had won fame for their feats at arms.

Then one night Sir Launcelot was vouchsafed a vision in which he was instructed to go with his six companions to Amesbury, where they would find the queen already dead, and to return with her for burial next to King Arthur. The same vision came to Sir Launcelot three times that night, and in the morning he consulted the Archbishop.

"My son, you must obey the vision," he was told.

Sir Launcelot and his companions set forth on foot from the hermitage, and in two days covered the thirty miles which lay between Glastonbury and the abbey at Amesbury. They were greeted by the nuns who told them that the queen had died half an hour before their arrival. Apparently she had known that Sir Launcelot would come to take her for burial next to the king, and her last words had been a prayer that she might never again see Sir Launcelot "with earthly eyes."

Sir Launcelot looked into the face of the queen and wept a little and then sighed. That night he read the service himself, and in the morning sang mass. With due ceremony he and his companions conveyed the body of the queen to Glastonbury. The body was laid on a horse bier, a hundred torches were lit, and frankincense burned while the knights sang or read the orisons.

At Glastonbury the body was wrapped in thirty folds of waxed cloth from Raynes, then in a sheet of lead, put into a marble coffin, and lowered into the tomb of King Arthur. Dirges were sung, the requiem conducted by the Archbishop, and then each of the knights, starting with Sir Launcelot, offered his prayers at the tomb. Once the ceremony was over, Sir Launcelot fell into a deathly faint. When he came to, the Archbishop spoke to him:

"My son, God forbids such sorrow over the death of the body."

"Father, I pray that my sorrow is not displeasing to God. But when I recalled the peerless grace and beauty of the queen, and the great joy with which we all beheld her and the king at their court, my heart began to fail me. Then, seeing them together in the tomb, I fully understood for the first time how I had betrayed them and brought each to his death through my selfish love and pride; and so it is I feel that my spirit can no longer sustain my body."

Thereafter Sir Launcelot barely ate or drank, and slept but little. Most of the time he lay weeping and praying on the tomb. None could cheer him, and by the end of six weeks he was unrecognizable. Then, one night as he lay on his bed, he begged the Archbishop to give him extreme unction.

"My son, do not ask me: for, by the grace of God, you shall recover."

"My lords, I am warned that by morning I must be laid into the earth; therefore I pray you, give me the last rites."

The Archbishop did as Sir Launcelot wished; and when it was over, Sir Launcelot spoke once more:

"Now I pray you that I may be buried at the Joyous Gard, for that was my vow many years ago; and it would trouble me ever to break a vow."

The Archbishop and his companions wept bitterly and retired to the chamber where they all slept. Suddenly, in the middle of the night, the Archbishop startled his companions by laughing in his sleep. They hastily wakened him.

"My lords, why did you waken me? I was never so happy!" he exclaimed.

"Wherefore, good father?" asked Sir Bors.

"I watched Sir Launcelot borne by angels through the open gates of heaven, where he was welcomed--a blissful sight!"

"I fear that it was a mischievous dream!" said Sir Bors.

"It may have been so; let us go to him," the Archbishop replied.

They found Sir Launcelot already chilled in his death; but on his lips was a sweet smile, and from his body rose a sweet aroma. They all knelt down and wept as they prayed for him.

In the morning the Archbishop conducted the requiem, and then Sir Launcelot's body was conveyed, in the same fashion as Queen Gwynevere's had been, to the Joyous Gard, in accordance with his last wish.

They arrived at the Joyous Gard fifteen days after Sir Launcelot's death, and for a further fifteen days his body was kept in the open coffin. Many were the tears shed and prayers offered over the greatest of King Arthur's knights.

Then by chance Sir Ector rode by the castle, and observing the commotion therein, entered and found the body. However, he failed to recognize his brother, so greatly had Sir Launcelot changed during his six years as a hermit, during all of which time Sir Ector had been searching for him. Then Sir Bors recognized Sir Ector and told him who lay in the tomb. Sir Ector fainted, and when he came to, he spoke:

"Sir Launcelot, surely you were the greatest of all Christian knights: none could match you! You were the most formidable in battle and the most courteous in manners; in the company of warriors the most courageous, in the company of ladies the gentlest of men, and in a righteous cause implacable. And of great lovers surely you were the truest. So it is you shall be remembered."

The Archbishop buried Sir Launcelot with solemn ceremony, and then the mourners dispersed from the castle.

Sir Constantyne, son of Sir Cador of Cornwall, was elected King of Britain. He ruled wisely and justly, and restored the Archbishop to office.

Of the surviving knights: Sir Bedivere returned to Glastonbury, where he lived until the end of his days as a hermit, and Sir Gahalantyne, Sir Galyhoden, Sir Vyllyars, and Sir Clarrus, though King Constantyne invited them all to live at the court, returned each to his own country and lived as a hermit.

Sir Bors, Sir Ector, Sir Blamoure, and Sir Bleobris traveled to the Holy Land and there fought against the Saracens, in honor and love of their Lord Jesu--for this had been the wish of Sir Launcelot--and it happened that they all died together in a battle fought on Good Friday; so God rest them!

HERE IS THE ENDE OF THE HOOLE BOOK OF KYNG ARTHUR AND OF HIS NOBLE KNYGHTES OF THE ROUNDE TABLE, THAT WHAN THEY WERE HOLE TOGYDERS THERE WAS EVER AN HONDRED AND FORTY. AND HERE IS THE ENDE OF THE DETH OF ARTHUR.

I PRAYE YOU ALL JENTYLMEN AND JENTYLWYMMEN THAT REDETH THIS BOOK OF ARTHUR AND HIS KNYGHTES FROM THE BEGYNNYNG TO THE ENDYNGE, PRAYE FOR ME WHYLE I AM ON LYVE THAT GOD SENDE ME GOOD DELYVERAUNCE. AND WHAN I AM DEED, I PRAY YOU ALL PRAYE FOR MY SOULE.

FOR THIS BOOK WAS ENDED THE NINTH YERE OF THE REYGNE OF KING EDWARD THE FOURTH, BY SYR THOMAS MALEORE, KNYGHT, AS JESU HELPE HYM FOR HYS GRETE MYGHT, AS HE IS THE SERVANT OF JESU BOTHE DAY AND NYGHT.

THE DECAMERON

THE FIRST DAY

(Here begins the first day of the Decameron, wherein, after the author has showed the reasons why certain persons gathered to tell tales, they treat of any subject pleasing to them, under the rule of Pampinea)

Most gracious ladies, knowing that you are all by nature pitiful, I know that in your judgment this work will seem to have a painful and sad origin. For it brings to mind the unhappy recollection of that late dreadful plague, so pernicious to all who saw or heard of it. But I would not have this frighten you from reading further, as though you were to pass through nothing but sighs and tears in your reading. This dreary opening will be like climbing a steep mountain side to a most beautiful and delightful valley, which appears the more pleasant in proportion to the difficulty of the ascent. The end of happiness is pain, and in like manner misery ends in unexpected happiness.

This brief fatigue (I say brief, because it occupies only a few words) is quickly followed by pleasantness and delight, as I promised you above; which, if I had not promised, you would not expect perhaps from this opening. Indeed, if I could have taken you by any other way than this, which I know to be rough, I would gladly have done so; but since I cannot otherwise tell you how the tales you are about to read came to be told, I am forced by necessity to write in this manner.

In the year 1348 after the fruitful incarnation of the Son of God, that most beautiful of Italian cities, noble Florence, was attacked by deadly plague. It started in the East either through the influence of the heavenly bodies or because God's just anger with our wicked deeds sent it as a punishment to mortal men; and in a few years killed an innumerable quantity of people. Ceaselessly passing from place to place, it extended its miserable length over the West. Against this plague all human wisdom and foresight were vain. Orders had been given to cleanse the city of filth, the entry of any sick person was forbidden, much advice was given for keeping healthy; at the same time humble supplications were made to God by pious persons in processions and otherwise. And yet, in the beginning of the spring of the year mentioned, its horrible results began to appear, and in a miraculous manner. The symptoms were not the same as in the East, where a gush of blood from the nose was the plain sign of inevitable death; but it began both in men and women with certain swellings in the groin or under the armpit. They grew to the size of a small apple or an egg, more or less, and were vulgarly called tumours. In a short space of time these tumours spread from the two parts named all over the body. Soon after this the symptoms changed and black or purple spots appeared on the arms or thighs or any other part of the body, sometimes a few large ones, sometimes many little ones. These spots were a certain sign of death, just as the original tumour had been and still remained.

No doctor's advice, no medicine could overcome or alleviate this disease. An enormous number of ignorant men and women set up as doctors in addition to those who were trained. Either the disease was such that no treatment was possible or the doctors were so ignorant that they did not know what caused it, and consequently could not administer the proper remedy. In any case very few recovered; most people died within about three days of the appearance of the tumours described above, most of them without any fever or other symptoms.

The violence of this disease was such that the sick communicated it to the healthy who came near them, just as a fire catches anything dry or oily near it. And it even went further. To speak to or go near the sick brought infection and a common death to the living; and moreover, to touch the clothes or anything else the sick had touched or worn gave the disease to the person touching.

What I am about to tell now is a marvellous thing to hear; and if I and others had not seen it with our own eyes I would not dare to write it, however much I was willing to believe and whatever the good faith of the person from whom I heard it. So violent was the malignancy of this plague that it was communicated, not only from one man to another, but from the garments of a sick or dead man to animals of another species, which caught the disease in that way and very quickly died of it. One day among other occasions I saw with my own eyes (as I said just now) the rags left lying in the street of a poor man who had died of the plague; two pigs came along and, as their habit is, turned the clothes over with their snouts and then munched at them, with the result that they both fell dead almost at once on the rags, as if they had been poisoned.

From these and similar or greater occurrences, such fear and fanciful notions took possession of the living that almost all of them adopted the same cruel policy, which was entirely to avoid the sick and everything belonging to them. By so doing, each one thought he would secure his own safety.

Some thought that moderate living and the avoidance of all superfluity would preserve them from the epidemic. They formed small communities, living entirely separate from everybody else. They shut themselves up in houses where there were no sick, eating the finest food and drinking the best wine very temperately, avoiding all excess, allowing no news or discussion of death and sickness, and passing the time in music and suchlike pleasures. Others thought just the opposite. They thought the sure cure for the plague was to drink and be merry, to go about singing and amusing themselves, satisfying every appetite they could, laughing and jesting at what happened. They put their words into practice, spent day and night going from tavern to tavern, drinking immoderately, or went into other people's houses, doing only those things which pleased them. This they could easily do because everyone felt doomed and had abandoned his property, so that most houses became common property and any stranger who went in made use of them as if he had owned them. And with all this bestial behaviour, they avoided the sick as much as possible.

In this suffering and misery of our city, the authority of human and divine laws almost disappeared, for, like other men, the ministers and the executors of the laws were all dead or sick or shut up with their families, so that no duties were carried out. Every man was therefore able to do as he pleased.

Many others adopted a course of life midway between the two just described. They did not restrict their victuals so much as the former, nor allow themselves to be drunken and dissolute like the latter, but satisfied their appetites moderately. They did not shut themselves up, but went about, carrying flowers or scented herbs or perfumes in their hands, in the belief that it was an excellent thing to comfort the brain with such odours; for the whole air was infected with the smell of dead bodies, of sick persons and medicines.

Others again held a still more cruel opinion, which they thought would keep them safe. They said that the only medicine against the plaguestricken was to go right away from them. Men and women, convinced of this and caring about nothing but themselves, abandoned their own city, their own houses, their dwellings, their relatives, their property, and went abroad or at least to the country round Florence, as if God's wrath in punishing men's wickedness with this plague would not follow them but strike only those who remained within the walls of the city, or as if they thought nobody in the city would remain alive and that its last hour had come.

Not everyone who adopted any of these various opinions died, nor did all escape. Some when they were still healthy had set the example of avoiding the sick, and, falling ill themselves, died untended.

One citizen avoided another, hardly any neighbor troubled about others, relatives never or hardly ever visited each other. Moreover, such terror was struck into the hearts of men and women by this calamity, that brother abandoned brother, and the uncle his nephew, and the sister her brother, and very often the wife her husband. What is even worse and nearly incredible is that fathers and mothers refused to see and tend their children, as if they had not been theirs.

Thus, a multitude of sick men and women were left without any care except from the charity of friends (but these were few), or the greed of servants, though not many of these could be had even for high wages. Moreover, most of them were coarse-minded men and women, who did little more than bring the sick what they asked for or watch over them when they were dying. And very often these servants lost their lives and their earnings. Since the sick were thus abandoned by neighbours, relatives and friends, while servants were scarce, a habit spring up which had never been heard of before. Beautiful and noble women, when they fell sick, did not scruple to take a young or old manservant, whoever he might be, and with no sort of shame, expose every part of their bodies to these men as if they had been women, for they were compelled by the necessity of their sickness to do so. This, perhaps, was a cause of looser morals in those women who survived.

In this way many people died who might have been saved if they had been looked after. Owing to the lack of attendants for the sick and the violence of the plague, such a multitude of people in the city died day and night that it was stupefying to hear of, let alone to see. From sheer necessity, then several ancient customs were quite altered among the survivors.

The custom had been (as we still see it today), that women relatives and neighbours should gather at the house of the deceased, and there lament with the family. At the same time the men would gather at the door with the male neighbours and other citizens. Then came the clergy, few or many according to the dead person's rank; the coffin was placed on the shoulders of his friends and carried with funeral pomp of lighted candles and dirges to the church which the deceased had chosen before dying. But as the fury of the plague increased, this custom wholly or nearly disappeared, and new customs arose. Thus, people died, not only without having a number of women near them, but without a single witness. Very few indeed were honoured with the piteous laments and bitter tears of their relatives, who, on the contrary, spent their time in mirth, feasting and jesting. Even the women abandoned womanly pity and adopted this custom for their own safety. Few were they whose bodies were accompanied to church by more than ten or a dozen neighbours. Nor were these grave and honourable citizens but grave-diggers from the lowest of the people who got themselves called sextons, and performed the task for money. They took up the bier and hurried it off, not to the church chosen by the deceased but to the church nearest, preceded by four or six of the clergy with few candles and often none at all. With the aid of the grave-diggers, the clergy huddled the bodies away in any grave they could find, without giving themselves the trouble of a long or solemn burial service.

The plight of the lower and most of the middle classes was even more pitiful to behold. Most of them remained in their houses, either through poverty or in hopes of safety, and fell sick by thousands. Since they received no care and attention, almost all of them died. Many ended their lives in the streets both at night and during the day; and many others who died in their houses were only known to be dead because the neighbours smelled their decaying bodies. Dead bodies filled every corner. Most of them were treated in the same manner by the survivors, who were more concerned to get rid of their rotting bodies than moved by charity towards the dead. With the aid of porters, if they could get them, they carried the bodies out of the houses and laid them at the doors, where every morning quantities of the dead might be seen. They then were laid on biers, or, as these were often lacking, on tables.

Often a single bier carried two or three bodies, and it happened frequently that a husband and wife, two or three brothers, or father and son were taken off on the same bier. It frequently happened that two priests, each carrying a cross, would go out followed by three or four biers carried by porters; and where the priests thought there was one person to bury, there would be six or eight, and often, even more. Nor were these dead honoured by tears and lighted candles and mourners, for things had reached such a pass that people cared no more for dead men than we care for dead goats. Thus it plainly appeared that what the wise had not learned to endure with patience through the few calamities of ordinary life, became a matter of indifference even to the most ignorant people through the greatness of this misfortune.

Such was the multitude of corpses brought to the churches every day and almost every hour that there was not enough consecrated ground to give them burial, especially since they wanted to bury each person in the family grave, according to the old custom. Although the cemeteries were full they were forced to dig huge trenches, where they buried the bodies by hundreds. Here they stowed them away like bales in the hold of a ship and covered them with a little earth, until the whole trench was full.

Not to pry any further into all the details of the miseries which afflicted our city, I shall add that the surrounding country was spared nothing of what befell Florence. The villages on a smaller scale, were like the city; in the fields and isolated farms the poor wretched peasants and their families were without doctors and any assistance, and perished in the highways, in their fields and houses, night and day, more like beasts than men. Just as the townsmen became dissolute and indifferent to their work and property, so the peasants, when they saw that death was upon them, entirely neglected the future fruits of their past labours both from the earth and from cattle, and thought only of enjoying what they had. Thus it happened that crows, asses, sheep, goats, pigs, fowls and even dogs, those faithful companions of man, left the farms and wandered at their will through the fields, where the wheat crops stood abandoned, unreaped and ungarnered. Many of these animals seemed endowed with reason, for, after they had pastured all day, they returned to the farms for the night of their own free will, without being driven.

Returning from the country to the city, it may be said that such was the cruelty of Heaven, and perhaps in part of men, that between March and July more than one hundred thousand persons died within the walls of Florence, what between the violence of the plague and the abandonment in which the sick were left by the cowardice of the healthy. And before the plague it was not thought that the whole city held so many people.

Oh, what great palaces, how many fair houses and noble dwellings, once filled with attendants and nobles and ladies, were emptied to the meanest servant! How many famous names and vast possessions and renowned estates were left without an heir! How many gallant men and fair ladies and handsome youths, whom Galen, Hippocrates and Esculapius themselves would have said were in perfect health, at noon dined with their relatives and friends, and at night supped with their ancestors in the next world!

But it fills me with sorrow to go over so many miseries. Therefore, since I want to pass over all I can leave out, I shall go on to say that when our city was in this condition and almost emptied of inhabitants, one Tuesday morning the venerable church of Santa Maria Novella had scarcely any congregation for divine service except (as I have heard from a person worthy of belief) seven young women in the mourning garments suitable to the times, who were all related by ties of blood, friendship, or neighbourship. None of them was older than twenty-eight or younger than eighteen; all were educated and of noble blood, fair to look upon, well-mannered and of graceful modesty.

I should tell you their real names if I had not a good reason for not doing so, which is that I would not have any of them blush in the future for the things they say and hearken to in the following pages. The laws are now strict again, whereas then, for the reasons already shown, they were very lax, not only for persons of their age but for those much older. Nor would I give an opportunity to the envious (always ready to sneer at every praiseworthy life) to attack the virtue of these modest ladies with vulgar speech. But so that you may understand without confusion what each one says, I intend to give them names wholly or partly suitable to the qualities of each.

The first and eldest I shall call Pampinea, the second Fiammetta, the third Filomena, the fourth Emilia, the fifth Lauretta, the sixth Neifile, and the last Elisa (or "the virgin") for a very good reason. They met, not by arrangement, but by chance, in the same part of the church, and sat down in a circle. After many sighs they ceased to pray and began to talk about the state of affairs and other things. After a short space of silence, Pampinea said:

"Dear ladies, you must often have heard, as I have, that to make a sensible use of one's reason harms nobody. It is natural for everybody to aid, preserve and defend his life as far as possible. And this is so far admitted that to save their own lives men often kill others who have done no harm. If this is permitted by the laws which are concerned with the general good, it must certainly be lawful for us to take any reasonable means for the preservation of our lives. When I think of what we have been doing this morning and still more on former days, when I remember what we have been saying, I perceive and you must perceive that each of us goes in fear of her life. I do not wonder at this, but, since each of us has a woman's judgment, I do wonder that we do not seek some remedy against what we dread.

"In my opinion we remain here for no other purpose than to witness how many bodies are buried, or listen whether the friars here (themselves reduced almost to nothing) sing their offices at the canonical hours, or to display by our clothes the quantity and quality of our miseries to anyone who comes here. If we leave this church we see the bodies of the dead and the sick being carried about. Or we see those who had been exiled from the city by the authority of the laws for their crimes, deriding this authority because they know the guardians of the law are sick or dead, and running loose about the place. Or we see the dregs of the city battening on our blood and calling themselves sextons, riding about on horseback in every direction and insulting our calamities with vile songs. On every side we hear nothing but "So-and-so is dead" or "So-and-so is dying." And if there were anyone left to weep we should hear nothing but piteous lamentations. I do not know if it is the same in your homes as in mine. But if I go home there is nobody left there but one of my maids, which fills me with such horror that the hair stands upon my head. Wherever I go or sit at home I seem to see the ghosts of the departed, not with the faces as I knew them but with dreadful looks which terrify me.

"I am ill at ease here and outside of here and at home; the more so since nobody who has the strength and ability to go away (as we have) now remains here, except ourselves. The few that remain (if there are any), according to what I see and hear, do anything which gives them pleasure or pleases their appetites, both by day and night, whether they are alone or in company, making no distinction between right and wrong. Not only laymen, but those cloistered in convents have broken their oaths and given themselves up to the delights of the flesh, and thus in trying to escape the plague by doing what they please, they have become lascivious and dissolute.

"If this is so (and we may plainly see it is) what are we doing here? What are we waiting for? What are we dreaming about? Are we less eager and active than other citizens in saving our lives? Are they less dear to us than to others? Or do we think that our lives are bound to our bodies with stronger chains than other people's, and so believe that we need fear nothing which might harm us? We were and are deceived. How stupid we should be to believe such a thing! We may see the plainest proofs from the number of young men and women who have died of this cruel plague.

"I do not know if you think as I do, but in my opinion if we, through carelessness, do not want to fall into this calamity when we can escape it, I think we should do well to leave this town, just as many others have done and are doing. Let us avoid the wicked examples of others like death itself, and go and live virtuously in our country houses, of which each of us possesses several. There let us take what happiness and pleasure we can, without ever breaking the rules of reason in any manner.

"There we shall hear the birds sing, we shall see the green hills and valleys, the wheat-fields rolling like a sea, and all kinds of trees. We shall see the open Heavens which, although now angered against man, do not withhold from us their eternal beauties that are so much fairer to look upon than the empty walls of our city. The air will be fresher there, we shall find a greater plenty of those things necessary to life at this time, and fewer troubles. Although the peasants are dying like the townsmen, still, since the houses and inhabitants are fewer, we shall see less of them and feel less misery. On the other hand I believe we are not abandoning anybody here. Indeed we can truthfully say that we are abandoned, since our relatives have either died or fled from death and have left us alone in this calamity as if we were nothing to them.

"If we do what I suggest, no blame can fall upon us; if we fail to do it, the result may be pain, trouble and perhaps death. Therefore I think that we should do well to take our servants and all things necessary, and to from one house to another, enjoying whatever merriment and pleasure these times allow. Let us live in this way (unless death comes upon us) until we see what end Heaven decrees to this plague. And remember that going away virtuously will not harm us so much as staying here in wickedness will harm others."

The other ladies listened to what Pampinea said, praised her advice, and in their eagerness to follow it began to discuss details, as if they were going to leave at once. But Filomena, who was a most prudent young woman, said:

"Ladies, although what Pampinea says is excellent advice, we must not rush off at once, as you seem to wish. Remember we are all women; and any girl can tell you how women behave together and conduct themselves without the direction of some man. We are fickle, wayward, suspicious, faint-hearted and cowardly. So if we have no guide but ourselves I greatly suspect that this company will very soon break up, without much honour to ourselves. Let us settle this matter before we start."

Elisa then broke in:

"Indeed men are a woman's head and we can rarely succeed in anything without their help; but how can we find any men? Each of us knows that most of her menfolk are dead, while the others are away, we know not where, flying with their companions from the end we wish to escape. To ask strangers would be unbecoming; for, if we mean to go away to save our lives we must take care that scandal and annoyance do not follow us where we are seeking rest and amusement."

While the ladies were thus arguing, three young men came into the church, the youngest of whom was not less than twenty-five. They were lovers whose love could not be quenched or even cooled by the horror of the times, the loss of relatives and friends, or even fear for themselves. The first was named Pamfilo, the second Filostrato, the third Dioneo. They were pleasant, well-mannered men, and in this public calamity they soucht the consolation of looking upon the ladies they loved. These ladies happened to be among our seven, while some of the others were related to one or other of the three men. They no sooner came into sight than the ladies saw them; whereupon Pampinea said with a smile:

"See how Fortune favours our plan at once by sending us these valiant and discreet young men, who will gladly act as our guides and servants if we do not refuse to accept them for such duties."

Neifile then became crimson, for she was one of the ladies beloved by one of the young men, and said:

"For God's sake, Pampinea, be careful what you are saying. I know quite well that nothing but good can be said of any of them and I am sure they could achieve greater things than this. I also think that their company would be fitting and pleasant, not only to us, but to ladies far more beautiful and charming than we are. But it is known to everyone that they are in love with some of us women here; and so, if we take them with us, I am afraid that blame and infamy will fall upon us, through no fault of ours or theirs."

Then said Filomena:

"What does that matter? If I live virtuously, my conscience never pricks me, whatever people may say. God and the truth will fight for me. If these men would come with us, then indeed, as Pampinea said, fortune would be favourable to our plan of going away."

The others not only refrained from censuring what she said, but agreed by common consent that the men should be spoken to, told their plan, and asked if they would accompany the ladies on their expedition. Without more ado, Pampinea, who was related to one of them arose and went towards them where they stood looking at the ladies, saluted them cheerfully, told them the plan, and begged them in the name of all the ladies to accompany them out of pure and fraternal affection.

At first the young men thought this was a jest. But when they saw the lady was speaking seriously, they said they were willing to go. And in order to start without delay they at once gave the orders necessary for departure. Everything necessary was made ready, and word was sent on ahead to the place they were going. At dawn next morning, which was Wednesday, the ladies with some of their servants, and the young men with a man servant each, left the city and set out. They had not gone more than two miles when they came to the first place where they were to stay.

This estate was on slightly raised ground, at some distance from any main road, with many trees and plants, fair to look upon. At the top of the rise was a country mansion with a large inner courtyard. It had open colonnades, galleries and rooms, all beautiful in themselves and ornamented with gay paintings. Roundabout were lawns and marvellous gardens and wells of cool water. There were cellars of fine wines, more suitable to wine connoisseurs than to sober and virtuous ladies. The whole house had been cleaned, the beds were prepared in the rooms, and every corner was strewn with the flowers of the season and fresh rushes. All of which the company beheld with no little pleasure.

They all sat down to discuss plans, and Dioneo, who was a most amusing young man and full of witticisms, remarked:

"Ladies, your good sense, rather than our foresight, has brought us here. I do not know what you are thinking of doing with your troubles here, but I dropped mine inside the gates of the city when I left it with you a little time ago. Therefore, either you must make up your minds to laugh and sing and amuse yourselves with me (that is, to the extent your dignity allows), or you must let me go back to my troubles and stay in the afflicted city."

Pampinea, who had driven away her woes in the same way, cheerfully replied:

"Dioneo, you speak well, let us amuse ourselves, for that was the reason why we fled from our sorrows. But when things are not organised they cannot long continue. And, since I began the discussion which brought this fair company together and since I wish our happiness to continue, I think it necessary that one of us should be made chief, whom the others will honour and obey, and whose duty shall be to regulate our pleasures. Now, so that everyone--both man and woman--may experience the cares as well as the pleasures of ruling and no one feel any envy at not sharing them, I think the weight and honour should be given to each of us in turn for one day. The first shall be elected by all of us. At vespers he or she shall choose the ruler for the next day, and so on. While their reigns last these rulers shall arrange where and how we are to spend our time."

These words pleased them all and they unanimously elected her for the first day. Filomena ran to a laurel bush, whose leaves she had always heard were most honourable in themselves and did great honour to anyone crowned with them, plucked off a few small branches and wove them into a fair garland of honour. When this was placed on the head of any one of them, it was a symbol of rule and authority over the rest so long as the party remained together.

Pampinea, thus elected queen, ordered silence. She then sent for the three servants of the young men and the four women servants the ladies had brought, and said:

"To set a first example to you all which may be bettered and thus allow our gathering to live pleasantly and orderly and without shame and to last as long as we desire, I appoint Dioneo's servant Parmeno as my steward, and hand over to him the care of the whole family and of everything connected with the dining hall. Pamfilo's servant Sirisco shall be our treasurer and buyer, and carry out Parmeno's instructions. Tindaro shall wait on Filostrato and Dioneo and Pamfilo in their rooms, when the other two servants are occupied with their new duties. Filomena's servant Licisca and my own servant Misia shall remain permanently in the kitchen and carefully prepare the food which Parmeno sends them. Lauretta's Chimera and Fiammetta's Stratilia shall take care of the ladies' rooms and see that the whole house is clean. Moreover we will and command that everyone who values our good grace shall bring back only cheerful news, wherever he may go or return from, and whatever he may hear or see."

Having given these orders, which were approved by everyone, she jumped gaily to her feet and said:

"Here are gardens and lawns and other delicious places, where each of us can wander and enjoy them at will. But let everyone be here at the hour of Tierce so that we can eat together while it is still cool."

The company of gay young men and women, thus given the queen's permission, went off together slowly through the gardens, talking of pleasant matters, weaving garlands of different leaves, and singing love songs. After the time allotted by the queen had elapsed they returned to the house and found that Parmeno had carefully carried out the duties of his office. Entering a ground floor room decorated everywhere with broom blossoms, they found tables covered with white cloths and set with glasses which shone like silver. They washed their hands and, at the queen's command, all sat down in the places allotted them by Parmeno. Delicately cooked food was brought, exquisite wines were at hand, and the three men servants waited at table. Everyone was delighted to see things so handsome and well arranged, and they ate merrily with much happy talk.

All the ladies and young men could dance and many of them could play and sing; so, when the tables were cleared, the queen called for musical instruments. At her command Dioneo took a lute and Fiammetta a viol, and began to play a dance tune. The queen sent the servants to their meal, and then with slow steps danced with the two young men and the other ladies. After that, they began to sing gay and charming songs.

In this way they amused themselves until the queen thought it was time for the siesta. So, at the queen's bidding, the three young men went off to their rooms (which were separated from the ladies') and found them filled with flowers as the dining hall had been. And similarly with the women. So they all undressed and went to sleep.

Not long after the hour of Nones the queen arose and made the other women and the young men also get up, saying that it was harmful to sleep too long during the daytime. Then they went out to a lawn of thick green grass entirely shaded from the sun. A soft breeze came to them there. The queen made them sit down in a circle on the grass, and said:

"As you see, the sun is high and the heat great, and nothing can be heard but the cicadas in the olive trees. To walk about at this hour would be foolish. Here it is cool and lovely, and, as you see, there are games of chess and draughts which everyone can amuse himself with, as he chooses. But, if my opinion is followed, we shall not play games, because in games the mind of one of the players must necessarily be distressed without any great pleasure to the other player or the onlookers. Let us rather spend this hot part of the day in telling tales, for thus one person can give pleasure to the whole company. When each of us had told a story, the sun will be going down and the heat less, and we can then go walking anywhere we choose for our amusement. If this pleases you (for here I am ready to follow your pleasure) let us do it. If it does not please you let everyone do as he likes until evening."

The women and men all favoured the telling of stories.

"Then if it pleases you," said the queen, "on this first day I order that everyone shall tell his tale about any subject he likes."

She then turned to Pamfilo, who was seated on her right, and ordered him to begin with a tale. Hearing this command, Pamfilo at once began as follows, while all listened.

NINTH TALE

THE FIFTH DAY

(Federigo degli Alberighi loves, but is not beloved. He spends all his money in courtship and has nothing left but a falcon, and this he gives his lady to eat when she comes to visit him because there is nothing else to give her. She learns of this, changes her mind, takes him as her husband, and makes him a rich man)

Filomena had ceased speaking, and the queen, seeing that nobody was left to speak except Dioneo (who had his privilege) and herself, began cheerfully as follows:

It is now my turn to speak, dearest ladies, and I shall gladly do so with a tale similar in part to the one before, not only that you may know the power of your beauty over the gentle heart, but because you may learn yourselves to be givers of rewards when fitting, without allowing Fortune always to dispense them, since Fortune most often bestows them, not discreetly but lavishly.

You must know then that Coppo di Borghese Domenichi, who was and perhaps still is one of our fellow citizens, a man of great and revered authority in our days both from his manners and his virtues (far more than from nobility of blood), a most excellent person worthy of eternal fame, and in the fullness of his years delighted often to speak of past matters with his neighbours and other men. And this he could do better and more orderly and with a better memory and more ornate speech than anyone else.

Among other excellent things, he was wont to say that in the past there was in Florence a young man named Federigo, the son of Messer Filippo Alberighi, renowned above all other young gentlemen of Tuscany for his prowess in arms and his courtesy. Now, as most often happens to gentlemen, he fell in love with a lady named Monna Giovanna, in her time held to be one of the gayest and most beautiful women ever known in Florence. To win her love, he went to jousts and tourneys, made and gave feasts, and spent his money without stint. But she, no less chaste than beautiful, cared nothing for the things he did for her nor for him who did them.

Now as Federigo was spending far beyond his means and getting nothing in, as easily happens, his wealth failed and he remained poor with nothing but a little farm, on whose produce he lived very penuriously, and one falcon which was among the best in the world. More in love than ever, but thinking he would never be able to live in the town any more as he desired, he went to Campi where his farm was. There he spent his time hawking, asked nothing of anybody, and patiently endured his poverty.

Now while Federigo was in this extremity it happened one day that Monna Giovanna's husband fell ill, and seeing death come upon him, made his will. He was a very rich man and left his estate to a son who was already growing up. And then, since he had greatly loved Monna Giovanna, he made her his heir in case his son should die without legitimate children; and so died.

Monna Giovanna was now a widow, and as is customary with our women, she went with her son to spend the year in a country house she had near Federigo's farm. Now the boy happened to strike up a friendship with Federigo, and delighted in dogs and hawks. He often saw Federigo's falcon fly, and took such great delight in it that he very much wanted to have it, but did not dare ask for it, since he saw how much Federigo prized it.

While matters were in this state, the boy fell ill. His mother was very much grieved, as he was her only child and she loved him extremely. She spent the day beside him, trying to help him, and often asked him if there was anything he wanted, begging him to say so, for if it were possible to have it, she would try to get it for him. After she had many times made this offer, the boy said:

"Mother, if you can get me Federigo's falcon, I think I should soon be better."

The lady paused a little at this, and began to think what she should do. She knew that Federigo had loved her for a long time, and yet had never had one glance from her, and she said to herself:

"How can I send or go and ask for this falcon, which is, from what I hear, the best that ever flew, and moreover his support in life? How can I be so thoughtless as to take this away from a gentleman who has no other pleasure left in life?"

Although she knew she was certain to have the bird for the asking, she remained in embarrassed thought, not knowing what to say, and did not answer her son. But at length love for her child got the upper hand and she determined that to please him in whatever way it might be, she would not send, but go herself for it and bring it back to him. So she replied:

"Be comforted, my child, and try to get better somehow. I promise you that tomorrow morning I will go for it, and bring it to you."

The child was so delighted that he became a little better that same day. And on the morrow the lady took another woman to accompany her, and as if walking for exercise went to Federigo's cottage, and asked for him. Since it was not the weather for it, he had not been hawking for some days, and was in his garden employed in certain work there. When he heard that Monna Giovanna was asking for him at the door, he was greatly astonished, and ran there happily. When she saw him coming, she got up to greet him with womanly charm, and when Federigo had courteously saluted her, she said:

"How do you do, Federigo? I have come here to make amends for the damage you have suffered through me by loving me more than was needed. And in token of this, I intend to dine today familiarly with you and my companion here."

"Madonna," replied Federigo humbly, "I do not remember ever to have suffered any damage through you, but received so much good that if I was ever worth anything it was owing to your worth and the love I bore it. Your generous visit to me is so precious to me that I could spend again all that I have spent; but you have come to a poor host."

So saying, he modestly took her into his house, and from there to his garden. Since there was nobody else to remain in her company, he said:

"Madonna, since there is nobody else, this good woman, the wife of this workman, will keep you company, while I go to set the table."

Now, although his poverty was extreme, he had never before realised what necessity he had fallen into by his foolish extravagance in spending his wealth. But he repented of it that morning when he could find nothing with which to do honour to the lady, for love of whom he had entertained vast numbers of men in the past. In his anguish he cursed himself and his fortune and ran up and down like a man out his senses, unable to find money or anything to pawn. The hour was late and his desire to honour the lady extreme, yet he would not apply to anyone else, even to his own workman; when suddenly his eye fell upon his falcon, perched on a bar in the sitting room. Having no one to whom he could appeal, he took the bird, and finding it plump, decided it would be food worthy such a lady. So, without further thought, he wrung its neck, made his little maid servant quickly pluck and prepare it, and put it on a spit to roast. He spread the table with the whitest napery, of which he had some left, and returned to the lady in the garden with a cheerful face, saying that the meal he had been able to prepare for her was ready.

The lady and her companion arose and went to table, and there together with Federigo, who served it with the greatest devotion, they ate the good falcon, not knowing what it was. They left the table and spent some time in cheerful conversation, and the lady, thinking the time had now come to say what she had come for, spoke fairly to Federigo as follows:

"Federigo, when you remember your former life and my chastity, which no doubt you considered harshness and cruelty, I have no doubt that you will be surprised at my presumption when you hear what I have come here for chiefly. But if you had children, through whom you could know the power of parental love, I am certain that you would to some extent excuse me.

"But, as you have no child, I have one, and I cannot escape the common laws of mothers. Compelled by their power, I have come to ask you--against my will and against all good manners and duty--for a gift, which I know is something especially dear to you, and reasonably so, because I know your straitened fortune has left you no other pleasure, no other recreation, no other consolation. This gift is your falcon, which has so fascinated my child that if I do not take it to him, I am afraid his present illness will grow so much worse that I may lose him. Therefore I beg you, not by the love you bear me (which holds you to nothing), but by your own nobleness, which has shown itself so much greater in all courteous usage than is wont in other men, that you will be pleased to give it me, so that through this gift I may be able to say that I have saved my child's life, and thus be ever under an obligation to you."

When Federigo heard the lady's request and knew that he could not serve her, because he had given her the bird to eat, he began to weep in her presence, for he could not speak a word. The lady at first thought that his grief came from having to part with his good falcon, rather than from anything else, and she was almost on the point of retraction. But she remained firm and waited for Federigo's reply after his lamentation. And he said:

"Madonna, ever since it has pleased God that I should set my love upon you, I have felt that Fortune has been contrary to me in many things, and have grieved for it. But they are all light in comparison with what she has done to me now, and I shall never be at peace with her again when I reflect that you came to my poor house, which you never deigned to visit when it was rich, and asked me for a little gift, and Fortune has so acted that I cannot give it to you. Why this cannot be, I will briefly tell you.

"When I heard that you in your graciousness desired to dine with me and I thought of your excellence and your worthiness, I thought it right and fitting to honour you with the best food I could obtain; so, remembering the falcon you ask me for and its value, I thought it a meal worthy of you, and today you had it roasted on the dish and set forth as best I could. But now I see that you wanted the bird in another form, it is such a grief to me that I cannot serve you that I think I shall never be at peace again."

And after saying this, he showed her the feathers and the feet and the beak of the bird in proof. When the lady heard and saw all this, she first blamed him for having killed such a falcon to make a meal for a woman; and then she inwardly commended his greatness of soul which no poverty could or would be able to abate. But, having lost all hope of obtaining the falcon, and thus perhaps the health of her son, she departed sadly and returned to the child. Now either from disappointment at not having the falcon or because his sickness must inevitably have led to it, the child died not many days later, to the mother's extreme grief.

Although she spent some time in tears and bitterness, yet, since she had been left very rich and was still young, her brothers often urged her to marry again. She did not want to do so, but as they kept on pressing her, she remembered the worthiness of Federigo and his last act of generosity, in killing such a falcon to do her honour.

"I will gladly submit to marriage when you please," she said to her brothers, "but if you want me to take a husband, I will take no man but Federigo degli Alberighi."

At this her brothers laughed at her, saying:

"Why, what are you talking about, you fool? Why do you want a man who hasn't a penny in the world?"

But she replied:

"Brothers, I know it is as you say, but I would rather have a man who needs money than money which needs a man."

Seeing her determination, the brothers, who knew Federigo's good qualities, did as she wanted, and gave her with all her wealth to him, in spite of his poverty. Federigo, finding that he had such a woman, whom he loved so much, with all her wealth to boot, as his wife, was more prudent with his money in the future, and ended his days happily with her.

Sonnets of Petrarch

VII

Gluttony, sleep, and the leisurely way
Have banished every virtue from the world,
And our nature is almost gone astray
From its own course, by custom downward hurled;

Every kindly light up in the skies
Is so extinguished, life's informing beam,
That an astounding sight is he who tries
To draw from Helicon a new born stream.

Is love of laurel, love of myrtle spent?
---Naked and poor thou goest, Philosophy---
The crowd pronounces, on vile lucre bent. *

You will find on that road small company,
Gentle spirit; therefore I pray and ask,
Do not desert your magnanimous task.

lucre: gain in
money or riches

XV

I do often turn backward when I pass
By with this body that in pain I bear,
And then I receive comfort from your air
Which causes it to move, and say: ---Alas!---

Then thinking of the sweet treasure I leave,
Of the long journey, of my life's short round,
I stop my walk, and pale, dismayed, I grieve
And bend my eyes in tears toward the ground.

Sometimes a doubt assails my deep distress:
How can these limbs go on living at all,
So far away from their soul's happiness?

But then Love answers me:---Don't you recall
That lovers have the privilege to be
Rid of each human trait and quality?

XVII

When I am pulled and drawn toward that side
Where the fair visage of my lady shines,
And in my thought the light remains and shines,
Which burns and consumes me from side to side,

I, fearing that my heart will leave my side,
And seeing that my light no longer shines,
Walk like a blind man on whom nothing shines,
Who knows not where to go, yet turns aside.

And so I flee before the blows of Death;
But not so rapidly that my desire
Follows me not, as it will always follow.

Silent I go, because my words of death
Would make the others cry, and I desire
That my tears be alone, with none to follow.

LXXIV

I am as tired of thinking as my thought
Is never tired to find itself in you,
And of not yet leaving this life that brought
Me the too heavy weight of sighs and rue;

And beacuse to describe your hair and face
And the fair eyes of which I always speak;
Language and sound have not become too weak
And day and night your name they still embrace.

And tired because my feet do not yet fail
After following you in every part,
Wasting so many steps without avail,

From whence derive the paper and the ink
That I have filled with you; if I should sink,
It is the fault of Love, not of my art.

CXXXIII

Love set me like a signal to the course
of arrows, snow to sun, and wax to fire,
Like a mist against wind; and I am hoarse,
Lady, from calling you with my desire.

From your eyes started first the mortal stroke
Against which time or place do not avail;
Only from you it comes, you think a joke
The sun, the fire, the wind that makes me fail.

The thoughts are arrows, and the face a sun,
And desires fire; with the sum of these arms
Love pierces me and blinds me and destroys:

And the angelic singing and the voice,
With the sweet mind that wins me with its charms,
Are the aura on which my life is gone.

CXXXIV

I find no peace and I am not at war;
I fear and hope, and I burn and freeze;
I rise up to the sky, lie on earth's floor;
And I grasp nothing and I hug the trees.

She has jailed me, and nor opens nor shuts,
Nor keeps me for her own, nor tears the noose,
Love does not stay and does not set me loose,
He wants me nor alive nor out of ruts.

I see and have no eyes; no tongue, and cry;
I wish to perish and call help to fly;
And I abhor myself and love another.

I feed on grief, in tears and laugh I smother;
Death and life are the objects of my hate:
Lady, because of you, such is my state.

CLVII

That ever-cruel, ever-honoured day
Laid so deep in my heart her image true,
That neither style nor talent can convey
What my memory often brings me to.

The act adorned with pity's gentleness
And the sweet bitter moaning that I heard,
Made one doubt whether woman or goddess
Cleared the air around us that had been blurred.

Fine gold the hair, warm snow the face appears,
Lashes of ebony, eyes like coupled stars
From where Love bent the bow that made our scars;

Pearls and vermilion roses where the hive
Of sorrow found a voice pure and alive;
Her sighs like flame, and like crystal her tears.

CCXXIII

When the sun dips its chariot in the sea;.
And our horizon and by mind grow dark,
With sky and stars and moon for company,
Upon a hard, cruel night I embark.

To one who does not listen I narrate
One by one all my trials, this and that,
And with the world and with my blinded fate,
With Love, my lady and myself I chat.

Sleep has been banished, all rest is withdrawn,
But sighs and lamentations until dawn,
And tears that the soul sends up to the eyes.

Then comes the dawn, and then the gloomy air
Brightens, not I; but my sun does entice,
The only one that softens my despair.

CCXXIV

If a loving belief, an artless heart,
A soft abandon, a courteous desire,
If honest wishes which a pure fire start,
An endless erring through a blind empire,

If on my forehead every thought revealed,
Or in some words broken as soon as heard
And now by fear and now by shame replaced,
If in violet and love my face interred.

If holding someone else more than self dear,
Ever weeping and sighing without rest,
Feeding on grief, on anger and torment,

If burning when away and freezing near,
Are the causes why loving I am distressed,
Yours the sin, Lady, mine the punishment.

XVIII---original Italian

Quand'io son tutto volto in quella parte
Que 'l bel viso di madonna luce,
E m'e rimasa nel pensier la luce
Che m'arde e strugge dentro a parte a parte,

I', che temo del cor che mi si parte
E veggio presso il fin de la mia luce,
Vommene in quisa d'orbo, senza luce,
Che non sa ove so vada e pur si parte.

Co si davanti a i colpi de la morte
Fuggo; ma non si ratto che' desio
Meco non venga, come venir sole.

Tacito vo, che le parole morte
Farian pianger la gente, et i' desio
Che le lagrime mie si spargan sole.

CLVII--- original Italian

Quel sempre acerbo et onorato giorno
Manda sí al cor l' imagìne sur viva
Che 'ngegno o stil non fia mai che 'l descriva,
Ma spesso a lui co la memoria torno.

L'atto d'ogni gentil pietate adorno,
E'l dolce amaro lamentar ch'i' udiva,
Facean dubbiar se mortal donna o diva
Fosse che 'll ciel rasserenava intorno.

La testa òr fino, e cqlda neve il volto,
Ebeno i cigli, e gli occhi eran due stelle,
Onde Amor l'arco non tendeva in fallo;

Perle, e rosè vermiglie, ove l'accolto
Dolor formava ardenti voci e belle;
Fiamma i sospir, le lagqime cristallo.

##

APPENDIX B

RECOMMENDED READING LIST

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RECOMMENDED READING LIST

* in Bend Senior High Library
(18) reference to the century of writing

1.	Agee (20)	*A Death in the Family
2.	Allen (20)	Anthony Adverse
3.	Amado (20)	Gabriela, Clove and Cinnamon
4.	Amis (20)	Lucky Jim New Maps of Hell
5.	Arlen (20)	The Green Hat
6.	Asch (20)	Mary The Nazarene
7.	Auchincloss (20)	Portrait in Brownstone The House of Five Talents The Rector of Justin
8.	Austen (19)	*Emma Northanger Abbey *Pride and Prejudice
9.	Baldwin (20)	Another Country
10.	Balzac (19)	*Pere Goriot
11.	Barrie (19)	*The Little Minister
12.	Basso (20)	The Light Infantry Ball The View from Pompey's Head
13.	Bellow (20)	Henderson the Rain King The Victim
14.	Bennett (19)	The Old Wive's Tales
15.	Blackmore (19)	*Lorna Doone
16.	Bowen (20)	Death of the Heart House in Paris
17.	Boyd (20)	*Drums

18.	Bromfield (20)	*The Farm
19.	Bronte, C. (19)	*Jane Eyre
20.	Bronte, E. (19)	*Wuthering Heights
21.	Buck (20)	*Letter from Peking *The Good Earth *The Living Reed
22.	Bunyan (17)	*Pilgrim's Progress
23.	Butler (19)	*The Way of All Flesh
24.	Caldwell (20)	*Dear and Glorious Physician
25.	Camus (20)	The Stranger
26.	Carey (20)	A Fearful Joy Art and Reality Herself Surprised The Horse's Mouth
27.	Carroll (19)	*Alice's Adventures in Wonderland *Through the Looking Glass
28.	Cather (20)	*Death Comes to the Archbishop *My Antonia *O Pioneers *Shadows on the Rock *The Song of the Lark
29.	Cervantes (16)	*Don Quixote
30.	Cheever (20)	The Wapshot Chronicle The Wapshot Scandal
31.	Clark (20)	The Oxbow Incident
32.	Clavell (20)	King Rat
33.	Collins (19)	*The Moonstone *The Woman in White
34.	Conrad (19)	*Heart of Darkness *Lord Jim Nigger of the Narcissus Nostramo *The Secret Sharer *The Typhoon Victory *Youth

35.	Cooper (19)	*The Deerslayer *The Last of the Mohicans Leatherstocking Tales
36.	Costain (20)	*The Black Rose *The Darkness and the Dawn *The Last Love *The Silver Chalice
37.	Cozzens (20)	By Love Possessed Guard of Honor Men and Brethren The Last Adam
38.	Crane (19)	Maggie *The Red Badge of Courage
39.	Cronin (20)	*The Citadel *The Green Years *The Keys of the Kingdom *Shannon's Way
40.	Dana (19)	Two Years Before the Mast
41.	Dante (14)	The Divine Comedy
42.	Davis (20)	Honey in the Horn
43.	Defoe (18)	Moll Flanders Journal of the Plague Years *Robinson Crusoe
44.	De Hartog (20)	The Inspector
45.	Dickens (19)	*A Tale of Two Cities *David Copperfield *Dombey and Son *Great Expectations *Nicholas Nickleby *Oliver Twist *Pickwick Papers
46.	Dinesen (20)	A Winter's Tale Seven Gothic Tales Shadows on the Grass
47.	Dos Passos (20)	Manhattan Transfer U. S. A.
48.	Dostoyevsky (19)	*Crime and Punishment *The Brothers Karamazov
49.	Doyle (20)	*The Hound of the Baskervilles

50.	Dreiser (20)	*An American Tragedy Sister Carrie
51.	Drury (20)	*Advise and Consent
52.	Dumas (19)	*The Count of Monte Cristo *The Man in the Iron Mask *The Three Musketeers *Twenty Years After
53.	Durrell (20)	Balthazar Bitter Lemons Clea Justine Mountolive The Black Book
54.	Edgeworth (19)	Castle Rackrent The Absentee
55.	Eliot (19)	*Adam Bede *The Mill on the Floss *Silas Marner
56.	Farrell (20)	Studs Lonigan
57.	Fast (20)	*Citizen Tom Paine
58.	Faulkner (20)	As I Lay Dying Intruder in the Dust Light in August The Bear The Reivers The Sound and the Fury
59.	Ferber (20)	*So Big
60.	Field (20)	*All This and Heaven Too
61.	Fielding (18)	Joseph Andrews Shamela Tom Jones
62.	Fitzgerald (20)	The Great Gatsby
63.	Flaubert (19)	Madame Bovary
64.	Ford (20)	The Good Soldier Portraits from Life
65.	Forester (20)	Captain Horatio Hornblower The Gun
66.	Forster (20)	A Passage to India Room with a View

67. France (19)	*The Crime of Sylvester Bonnard
68. Frank (20)	*Alas, Babylon
69. Gallico (20)	*Love, Let Me Not Hunger
70. Galsworthy (20)	A Man of Property *The Forsyte Saga The Silver Spoon
71. Gann (20)	The High and the Mighty
72. Glasgow (20)	Vein of Iron
73. Gogol (19)	Dead Souls
74. Golding (20)	*Lord of the Flies
75. Goldsmith (18)	*The Vicar of Wakefield
76. Grass (20)	The Tin Drum
77. Graves (20)	Hercules, My Shipmate *I, Claudius
78. Greene (20)	A Burnt-Out Case End of the Affair The Potting Shed The Power and the Glory
79. Grey (20)	Riders of the Purple Sage
80. Guareschi (20)	*The Little World of Don Camillo
81. Guthrie (20)	*The Way West *The Big Sky
82. Hardy (19)	*Far from the Madding Crowd Jude the Obscure The Mayor of Casterbridge *Tess of the D'Urbervilles *The Return of the Native
83. Hawthorne (19)	*The House of the Seven Gables *The Scarlet Letter
84. Hemingway (20)	Across the River and into the Trees A Farewell to Arms For Whom the Bell Tolls *The Old Man and the Sea The Sun Also Rises Short Stories
85. Hersey (20)	*A Bell for Adano *A Single Pebble The Child Buyer *The Wall The War Lover

86.	Hilton (20)	*Goodbye, Mr. Chips *Lost Horizon *Random Harvest
87.	Hobson (20)	*Gentleman's Agreement
88.	Homer (10th BC)	*The Iliad *The Odyssey
89.	Hudson (20)	*Green Mansions
90.	Hughes (20)	Fair Wind to Jamaica
91.	Hugo (19)	*Les Miserables *The Hunchback of Notre Dame
92.	Huxley (20)	After Many a Summer Dies the Swan Ape and Essence Brave New World Brave New World Revisited Eyeless in Gaza The Island
93.	Irving (19)	*The Alhambra
94.	Jackson (20)	*Ramona
95.	James (19)	*Daisy Miller *The Turn of the Screw *Washington Square
96.	Jones (20)	From Here to Eternity The Thin Red Line
97.	Joyce (20)	Finnegans Wake Portrait of the Artist Ulysses
98.	Kafka (20)	The Hunger-Artist The Judgment The Metamorphosis
99.	Kantor (20)	Andersonville
100.	Kazantzakis (20)	The Greek Passion The Last Temptation of Christ Odyssey: A Modern Sequel Zorba the Greek
101.	Kerouac (20)	On the Road
102.	Kesey (20)	One Flew Over the Cuckoo's Nest Sometimes a Great Notion
103.	Kipling (19)	*Captains Courageous *Kim *The Light That Failed

104.	Knowles (20)	A Separate Peace
105.	Koestler (20)	Darkness at Noon
106.	LaFarge (20)	*Laughing Boy
107.	Lampedusa (20)	The Leopard
108.	Lawrence (20)	Aaron's Rod Etruscan Places Kangaroo Lady Chatterley's Lover The Rainbow Sons and Lovers Women in Love
109.	Le Carre (20)	The Spy Who Came In From the Cold
110.	Lederer (20)	*The Ugly American
111.	Lee (20)	*To Kill a Mockingbird
112.	Lewis, C.S. (20)	Screwtape Letters
113.	Lewis, M.G. (18)	The Monk
114.	Lewis, S. (20)	*Arrowsmith *Babbitt Cass Timberlane *Dodsworth Elmer Gantry *It Can't Happen Here Kingsblood Royal *Main Street
115.	Lincoln (20)	*Charles
116.	Llewellyn (20)	*How Green Was My Valley *Up Into the Singing Mountain
117.	Lockridge (20)	Raintree County
118.	London (19)	*Call of the Wild
119.	Lytton (19)	*The Last Days of Pompeii
120.	McKenna (20)	The Sand Pebbles
121.	Mailer (20)	The Naked and the Dead
122.	Malamud (20)	The Assistant A New Life
123.	Mann (20)	Death in Venice Magic Mountain

124. Marlandaya (20)	*Nectar in a Sieve
125. Marquand (20)	So Little Time *Stopover Tokyo *The Late George Apley
126. Maugham (20)	Catalina *Of Human Bondage Razor's Edge The Moon and Sixpence
127. Melville (19)	Billy Budd *Moby Dick *Typee
128. Meredith (19)	The Egoist The Ordeal of Richard Feverel
129. Michener (20)	Caravans *Hawaii Return to Paradise Tales of the South Pacific *The Bridges of Toko-Ri
130. Mitchell (20)	*Gone With the Wind
131. Mitford (20)	Don't Tell Alfred The Blessing The Pursuit of Love
132. Monsarrat (20)	*The Cruel Sea
133. Nabakov (20)	Lolita
134. Nathan (20)	Portrait of Jennie *They Went on Together
135. Nordhoff and Hall (20)	*Mutiny on the Bounty
136. O'Connor (20)	The Edge of Sadness The Last Hurrah
137. O'Hara, J. (20)	Ourselves to Know Sermons and Soda-Water
138. O'Hara, M. (20)	*Green Grass of Wyoming
139. O Henry (19)	*Short Stories
140. Orczey (20)	*The Scarlet Pimpernel
141. Orwell (20)	Animal Farm A Clergyman's Daughter Coming up for Air Down and Out in Paris and London Homage to Catalonia *1984

142.	Page (20)	Tree of Liberty
143.	Pasternak (20)	*Doctor Zhivago
144.	Paton (20)	Cry, the Beloved Country Too Late the Phalarope
145.	Poe	*Tales
146.	Porter (20)	Pale Horse, Pale Rider Ship of Fools
147.	Priestley (20)	Doomsday Men *The Good Companions
148.	Radcliffe (18)	The Mysteries of Udolpho
149.	Rand (20)	Atlas Shrugged The Anthem The Fountainhead We, The Living
150.	Rawlings (20)	The Yearling
151.	Reade (19)	It is Never Too Late to Mend *The Cloister and the Hearth
152.	Remarque (20)	*All Quiet on the Western Front Three Comrades
153.	Renault (20)	The Bull from the Sea The King Must Die
154.	Richardson (18)	Clarissa Pamela
155.	Richter (20)	*The Light in the Forest The Sea of Grass
156.	Roark (20)	Wake of the Red Witch
157.	Roberts (20)	*Lydia Bailey *Northwest Passage
158.	Robinson (20)	The Cardinal
159.	Rolvaag (20)	*Giants in the Earth *Peder Victorious
160.	Sabatini (20)	*Captain Blood Scaramouche
161.	Salinger (20)	Catcher in the Rye Franny and Zooey
162.	Santayana (20)	The Last Puritan

163.	Saroyan (20)	My Name is Aram The Human Comedy
164.	Sartre (20)	Les Jeux Sont Faits
165.	Scott (19)	Ivanhoe *Kenilworth *Quentin Durward *The Talisman Waverley
166.	Selinko (20)	*Desiree
167.	Seton (20)	Devil Water The Gearth and the Eagle *The Winthrop Woman *Katherine
168.	Shaw (20)	The Young Lions
169.	Shellabarger (20)	*Captain from Castile The Prince of Foxes
170.	Shute (20)	Checkerboard In the Wet On the Beach *The Rainbow and the Rose *Trustee from the Toolroom
171.	Sienkiewicz (20)	*Quo Vadis
172.	Sinclair (20)	*The Jungle
173.	Smith (20)	*A Tree Grows in Brooklyn
174.	Smollett (18)	Adventures of Peregrine Pickle Adventures of Roderick Random Humphry Clinker *The Teahouse of the August Moon
176.	Snow (20)	Conscience of the Rich The Affair The Search
177.	Solzhenitsyn (20)	One Day in the Life of Ivan Denisovich
178.	Steinbeck (20)	Cannery Row East of Eden Grapes of Wrath In Dubious Battle Of Mice and Men *The Pearl To a God Unknown The Red Pony Tortilla Flat Travels with Charley The Winter of our Discontent

179.	Stendhal (19)	Scarlet and Black
180.	Sterne (18)	Tristram Shandy
181.	Stevenson (19)	Dr. Jekyll and Mr. Hyde *Kidnapped *The Black Arrow *Treasure Island
182.	Stone (20)	*Love is Eternal *Lust for Life *The Agony and the Ecstasy
183.	Stowe (19)	*Uncle Tom's Cabin
184.	Struther (20)	Mrs. Miniver
185.	Sutcliff (20)	*Rider on a White Horse
186.	Swift (18)	*Gulliver's Travels
187.	Tarkington (20)	*Alice Adams *Penrod Seventeen
188.	Taylor (20)	*Travels of Jamie McPheeters
189.	Thackeray (19)	*Henry Esmond *Vanity Fair
190.	Thompson (20)	Not as a Stranger
191.	Tolstoi (19)	Anna Karina War and Peace
192.	Trollope (18)	*Barchester Towers The Warden
193.	Tuchman (20)	The Guns of August
194.	Turgenev (19)	Fathers and Sons
195.	Twain (19)	*A Connecticut Yankee in King Arthur's Court *Huckleberry Finn *The Prince and the Pauper *Tom Sawyer
196.	Ullman (20)	*The White Tower
197.	Undset (20)	*Kristin Lavransdatter
198.	Uris (20)	Battle Cry Mila 18 *Exodus

199.	Vidal (20)	Julian
200.	Virgil (1st B.C.)	The Aeneid
201.	Verne (19)	*Mysterious Island *20,000 Leagues Under the Sea *Around the World in Eighty Days
202.	Walpole (18)	The Castle of Otranto
203.	Waltari (20)	The Egyptian
204.	Warren (20)	*All the King's Men
205.	Waugh (20)	Brideshead Revisited Officers and Gentlemen The Loved One
206.	West, J. (20)	*The Friendly Persuasion
207.	West, M. (20)	*In the Shoes of the Fisherman *The Devil's Advocate
208.	West, R. (20)	The Court and the Castle The Thinking Reed
209.	Wharton (20)	*Ethan Frome *The Age of Innocence
210.	White (20)	The Once and Future King The Mountain Road
211.	Wilder (20)	*The Bridge of San Luis Rey
212.	Wilson (20)	The Man in the Gray Flannel Suit
213.	Wister (20)	*The Virginian
214.	Wolfe (20)	Look Homeward, Angel The Web and the Rock Of Time and the River
215.	Woolf (20)	A Room of One's Own Jacob's Room Mrs. Dalloway Orlando The Waves Three Guineas The Years To the Lighthouse
216.	Wouk (20)	Marjorie Morningstar *The Caine Mutiny Youngblood Hawke
217.	Wren (20)	*Beau Geste
218.	Zola (19)	Germinal

APPENDIX C

SAMPLE OBJECTIVE TESTS
HONORS ENGLISH PROGRAM

In six separate tests as follows:

First Semester	Question Numbers	No. of Pages
1. Odyssey	1 - 25	3
2. Aristotle	26 - 50	3
3. Oedipus and Medea	51 - 75	2
4. Plato	76 - 100	2
Second Semester:		
1. Latin Genre - Objective Test	1 - 50	4
2. Middle Eastern Literature - Objective Test	1 - 50	5

ODYSSEY QUIZ

1. The man of thirst in Hades is:
    1. Mentor
    2. Tantalus
    3. Eurymachus
    4. Antinous
2. The father of Odysseus is:
    1. Pylos
    2. Arete
    3. Calypso
    4. Laertes
3. The son of Cronus is:
    1. Zeus
    2. Proteus
    3. Prometheus
    4. Saturn
4. The whirlpool is:
    1. Calypso
    2. Charybdis
    3. Scylla
    4. Circe
5. The woman doing the laundry with maids:
    1. Arete
    2. Penelope
    3. Clytemnestra
    4. Nausicaa
6. The evil and selfish suitor who struck Odysseus with a stool is:
    1. Priam
    2. Menelaus
    3. Antinous
    4. Jocasta
7. The girdler of the earth is:
    1. Zeus
    2. Poseidon
    3. Apollo
    4. Briseis
8. The sun god is:
    1. Mercury
    2. Mars
    3. Hyperion
    4. Artemis
9. She turned men into pigs:
    1. Circe
    2. Calypso
    3. Sirens
    4. Athena

10. Pallas Athena is also called
    1. Mentor
    2. Menelaus
    3. Madon
    4. Nausicaa
11. The red-haired man is:
    1. Cronus
    2. Neptune
    3. Elpenor
    4. Manelaus
12. The weaver of Laertes' burial robe (shroud) is:
    1. Mentor
    2. Nausicaa
    3. Penelope
    4. Aphrodite
13. The father of Nausicaa is:
    1. King Alcinous
    2. King Nestor
    3. King Laertes
    4. King Teiresias
14. The man eater is:
    1. Charybdis
    2. Cyclops
    3. Circe
    4. Creon
15. The son of Odysseus is:
    1. Tantalus
    2. Teiresias
    3. Telemachus
    4. Telemon
16. Another name for the primary epic is:
    1. Spasmodic
    2. Deliberate
    3. Literary
    4. Traditional
17. Another name for the secondary epic is:
    1. Spasmodic
    2. Deliberate
    3. Literary
    4. Traditional
18. Which is the common epithet found in The Odyssey?
    1. emerald sea weed
    2. blood-stained land
    3. rose-colored dawn
    4. Black-haired urchins

19. Natural death is represented as being the result of:
    1. the thunderbolt of Zeus
    2. the bow of Artemis
    3. The aegis of Athena
    4. The arrow of Hera
20. The Greek "boggleman" was:
    1. Teiresias the terrible
    2. Proteus the proud
    3, Argus the lecher
    4. Echatus the ogre
21. Autoleus called Odysseus:
    1. the victim of enmity
    2. the man of pain
    3. the future heir
    4. the favored of the gods
22. The stool pigeon is:
    1. Eurylochus
    2. Achilles
    3. Euryclela
    4. Elpenor
23. A minstrel who was spared by Odysseus is:
    1. Madon
    2. Melantho
    3. Phemis
    4. Mentor
24. Athena shows her power after the suitors are killed by:
    1. disguising Eumaeus
    2. holding back the day
    3. throwing a thunderbolt
    4. herding their souls to Hades
25. The epic is defined as:
    1. a long narrative poem of ambitious scope written in dignified style on a majestic theme relating to the exploits of a national hero.
    2. a long narrative prose work written with major emphasis on the character destruction of a national hero.
    3. a long narrative poem written in strict iambic octometer dealing with the exploits of a national hero, and a concern for character conflicts within a given society.
    4. a short narrative poem dealing with the troublesome social manifestations of a highly-civilized group which becomes corrupt due to repreated confusion stimulated by the supernatural.

ARISTOTLE-DRAMA QUIZ

1. True or False

26. Primitive man believed that everything, including trees or stones, was possessed by an "anima."

27. When early man placed a taboo on his totem animal, it meant that only hunters from his tribe were permitted to kill it.

28. Osiris was a Greek king-god.

29. The book of Job seems to be a dramatic narrative.

30. Bacchus is another name for Dionysus.

31. The word tragedy comes from the Greek words tragos, meaning hero, and ode, meaning song.

32. The dithyramb was a choral hymn sung in honor of Dionysus.

33. Most of the roles in Greek tragedies were played by men, except for the chorus, which were usually women.

34. The principal use of the mask in Greek drama was as a megaphone.

35. The Greek dramatic chorus was a holdover from the dithyramb.

36. Song holds the chief place among the embellishments.

37. A superior poet so constructs his tragedy that fear and pity result from the inner structure of the piece.

11. Multiple Choice

38. Drama probably began:
    1. when man first learned to express himself in written symbols.
    2. when man thought that he could insure good hunting by imitating the animal he sought to kill.
    3. with men striving to perpetuate their tribal legends.
    4. with sacrifices connected with immortality rites.

39. Behind the use of the mask as a dramatic took lie certain primitive religious beliefs:
    1. animism and ancestor worship.
    2. ancestor worship, totemism, and ritual.
    3. animism, totemism, and ancestor worship.
    4. animism and totemism.

40. The first actor and impersonator was:
    1. Thespis
    2. Aeschylus
    3. Aristophanes
    4. Arion

41. The theatrical capital of Greece was:
    1. Delphi
    2. Sparta
    3. Athens
    4. Corinth
42. The meaning of theatron is:
    1. to hear
    2. to see
    3. hollow
    4. wooden hut
43. A comic dramatist was:
    1. Aeschylus
    2. Aristophanes
    3. Euripides
    4. Sophocles
44. The meaning of periaktoi is
    1. long robe
    2. jury
    3. scenery
    4. dancing place
45. The meaning of orchestra is:
    1. choral hymn
    2. altar
    3. stage
    4. dancing place
46. The intervention by supernatural beings was accomplished by the use of
    1. mechane
    2. skene
    3. periaktoi
    4. accyclema
47. The combination of tragedies and satyr plays performed in the contests of the city Dionysia was called a:
    1. trilogy
    2. tetralogy
    3. cycle
    4. dithyramb
48. The following is not a part of the plot, as Aristotle defines PLOT:
    1. spectacle
    2. recognition
    3. reversal of fortune
    4. tragic incident
49. The purgation of emotions through drama is known as:
    1. diction
    2. embellishment
    3. katharsis
    4. tragedy

50. Aristotle was:

   1. a philosopher
   2. a literary critic
   3. a tutor
   4. all of these

QUIZ - OEDIPUS AND MEDEA

1. Choose the answer that most accurately completes the statement:

51. The writer of *Medea* Is_______________:
    1. Sophocles
    2. Euricles
    3. Euripides
    4. Eumasus
52. The major theme of *Medea* Is_____________:
    1. love can turn to hatred
    2. human beings ruled by passion rather than reason bring about tragedy
    3. the worship of Aprodite Is evil
    4. man Is at the mercy of capricious gods
53. Medea was a princess of______________.
    1. Colchis
    2. Corinth
    3. Circe
    4 4. Thebes
54. In *Medea*, the chorus plays_________role in comparison with *Oedipus Rex*
    1. a greater
    2. a lesser
    3. an equally Important
    4. none of these; question not relevant
55. Medea hates Jason because___________:
    1. he promised to marry her and then refused to keep his promise
    2. he wants to take her children away from her
    3. he has banished her
    4. he has rejected her for another woman

11. True - False

56. A witness to the murder of Laius reported, on his return to Thebes, that the former king had been killed by an unknown man.
57. Creon reports that the plague has come on the people of Thebes because the Sphinx has been destroyed.
58. Oedipus' statement, "Whoever he was that killed the king may readily wish to dispatch me with his murderous hand; so helping the dead king I help myself," Is an example of dramatic Irony.
59. Oedipus' name means "child of sorrow."
60. Oedipus requests Creon to bury Jocasta.
61. The gods In *Medea* play an active role In avenging wrong.
62. Medea's patron goddess Is Hecate.
63. Jason Is one of the major Greek heroes.
64. Creon appears as a tyrant In the play.
65. Aphrodite Is referred to as "the Cyprian."

66. Medea kills her children only after she realizes that they will be blamed for the princess' death.
67. Stichomythia is the dramatic technique of two characters speaking in long, lyric passages.
68. The first entrance of the chorus in Greek drama is called the parados.
69. Medea decides to murder the princess by sending her a poisoned robe and bracelet.
70. Aegeus is the king of Athens.
71. Medea promises to marry Aegeus if he will give her refuge.
72. Jason has three sons.
73. Medea, as she appears in the play, is a helpless victim of the gods.
74. The author of Medea won many victories in dramatic contests.
75. Medea does not really have a tragic hero.

Plato - Philosophy Quiz

Multiple Choice:

76. Which of the following is not information offered in Apology:
    1. biographical material on Socrates.
    2. Spartan judicial practices.
    3. a new trend in philosophical pondering.
    4. theological discussion.
77. Which of the following is not a charge against Socrates:
    1. corruption of the youth.
    2. looks into the heavens and into the earth.
    3. impiety.
    4. takes payment for teaching.
78. Which of the following is not one of the younger accusers of Socrates:
    1. Meletus
    2. Lycon
    3. Amynias
    4. Anytus
79. The Socratic Method strives to achieve which of the following:
    1. victory by illustrating the individual's real lack of knowledge.
    2. embarrassment of those who have claimed to possess special knowledge.
    3. proof that the divine guide's comment on Socrates was true.
    4. information showing that the Sophists were poor teachers.
80. Socrates violated the court traditions because:
    1. he sent his children into court to beg sympathy.
    2. he had his ex-pupils come to testify for his cause.
    3. he would not flatter the jurors.
    4. he would agree to exile.
81. The word philosophy means:
    1. study of nature.
    2. love of man.
    3. study of reality.
    4. love ofwisdom.
82. The school of philosophy which was greatly criticized by the Athenians was:
    1. The mystics.
    2. the statics.
    3. the Sophists.
    4. the Pythagoreans.
83. The school of philosophy which argued that all matter consists of four elements was:
    1. the dynamists.
    2. the pluralists.
    3. the monists.
    4. the dualists.
84. The branch of philosophy which is concerned with the study of the ultimate reality of all things is called:
    1. aesthetics.
    2. ethics.
    3. politics.
    4. metaphysics.

85. Which of the following is not a goal of philosophy:
    1. to regulate the laws of the universe.
    2. to understand the nature of man and his universe.
    3. to determine man's relation to his universe.
    4. to discover the means whereby man can live wisely and well.

TRUE - FALSE

86. Marcus Aurelius emphasizes the importance of sporting events.
87. The Socratic dialogue consists of questions and answers.
88. Throughout his long life, Socrates has appeared frequently in court.
89. The stoics did not recognize the power of the gods.
90. Socrates draws a comparison between the youth of Athens and horses.
91. Socrates will not admit his guilt because he is ashamed to face his followers.
92. According to Marcus Aurelius, the man who is sincere, good-natured, and public-spirited is a sort of priest.
93. The Euthyphro is one-fourth of the biography of Socrates.
94. Socrates admits that he is an atheist.
95. Socrates implies that he is the conscience of the state.
96. The Meditations of Marcus Aurelius contains examples from the natural world as guides for human action.
97. Socrates says that annihilation is better than migration of the soul at the time of death.
98. The materialist philosophers were primarily concerned with how man can know the nature of human conduct.
99. Socrates' one request before his death is that his sons may be harassed by his friends.
100. To Socrates, the unexamined life is not worth living.

LATIN GENRE OBJECTIVE TEST
HONORS ENGLISH

Multiple Choice:

1. Man's degradation was marked by which sequence of ages:

a.	b.	c.	d.
golden	silver	brass	golden
silver	golden	iron	silver
iron	brass	silver	brass
brass	iron	golden	iron

2. The theme of Ovid's Metamorphoses depends on:
   a. the reader's vivid imagination.
   b. a distortion of natural laws.
   c. denial of precious theories of creation.
   d. a sound recreation of revered myths.

3. The Metamorphoses is classified as:
   a. lyric poetry
   b. historical verse
   c. epic poetry
   d. dramatic lyric

4. The definite charge brought by Augustus against Ovid was:
   a. immoral and obscene verse.
   b. irreverence toward state and ruler.
   c. support of female importance in society.
   d. destruction of mythological beliefs.

5. The poet's pride is based on:
   a. imagination
   b. verse structure
   c. sensual experience
   d. realistic expression

6. The region of the seven stars is that of:
   a. Eurus
   b. Zephyrus
   c. Boreas
   d. Auster

7. The Iron Age lacked which one of the following new traits:
   a. seasonal change
   b. fraud
   c. force
   d. land desire

8. The Silver Age was newly marked by:
   a. seasonal change
   b. fraud
   c. force
   d. land desire

9. Which of the following is a symbol of Jove's position of power:
   a. Milky Way
   b. lightning
   c. starlight
   d. ebony scepter

10. Deucalion's greatest characteristics is:
    a. love of truth   c. fidelity
    b. reverence   d. intelligence

11. Pyrrha's greatest characteristic is:
    a. love of truth   c. fidelity
    b. reverence   d. intelligence

12. The casting of stones represented:
    a. religious obedience   c. removal of sins
    b. forgiveness of sins   d. repopulation of race

13. Horace's philosophy includes which of the following:
    a. to be independent of society, one must be above society's demands.
    b. to be independent of society, one must follow individual desires.
    c. to be independent of spirit, one must be indifferent to mores.
    d. to be independent of spirit, one must be indifferent to ambition.

14. The classical ideal states that:
    a. art is the imitation of men's thoughts.
    b. art is the imitation of nature.
    c. art is the freedom of imaginative thought.
    d.. art is the result of catharsis brought by fear and pity.

15. Horace is best represented by which of the following traits in comparison to Pinder:
    a. cynicism   c. passion
    b. reflection   d. passitivity

16. Catullus dedicates his book of poems to:
    a. Cornelius, who is also a poet.
    b. Horace, who is also a poet.
    c. Cornelius, who has written a history.
    d. Lesbia, who is his mistress.

17. Lesbia has a pet:
    a. dog.   c. monkey.
    b. parrot.   d. sparrow.

18. Catullus' villa is mortgaged for:
    a. two hundred sesterces.   c. two thousand sesterces.
    b. two hundred thousand sesterces. d. twenty thousand sesterces.

19. Some of Catullus' poetry was set to music by:
    a. Leonard Bernstein   c. Carl Orff
    b. Gian-Carlo Menotti   d. Igor Stravinsky

20. Catullus is popular now partly because his poetry is:
    a. carefully and formally structured.
    b. sophisticated and passionless.
    c. emotional and passionate.
    d. rational and unemotional.

21. Lesbia was:
    a. the wife of a minor official.
    b. the wife of Catullus' patron.
    c. a young, unmarried noble woman.
    d. a beautiful peasant woman.

22. Catullus did not write which of the following types of poetry:
    a. epigrams. c. idyllic epics.
    b. elegaics. d. moralia.

23. Plutarch is credited with the introduction of a new genre:
    a. satiric narrative. c. autobiography.
    b. biography. d. historical satire.

24. In Plutarch's greatest work, he:
    a. parallels great Greek and Roman lives.
    b. parallels great modern men with men of more ancient times.
    c. deals individually with the lives of more than a hundred men.
    d. moralizes about the lives of ten great Roman heroes.

25. Suetonius was:
    a. a minor official of Chaeronea. c. secretary to the emperor Hadrian.
    b. a priest at Delphi. d. a noted Roman historian

TRUE AND FALSE

26. Catullus' best poetry was written after he was thirty years old.
27. Lesbia's real name was Clodia.
28. Sirmio is on an island in the Mediterranean.
29. Catullus compares Lesbia unfavorably with the mistress of Formianees.
30. Catullus was aware that Lesbia was not faithful to him.
31. He is convinced that women tell the truth to their lovers.
32. At Sirnio, he is the governor of the province.
33. He is not really concerned with what older people think of young lovers.
34. Horace was concerned with Rome's destroying herself through senseless wars with Carthage.
35. In his poem comparing a girl to a young deer, Horace is urging her to leave her present lover.
36. "The innocent blood of Remus from the earth/ Taints generations are their birth" refers to the ancient curse on Rome.
37. Varina is a lady who is apparently more notorious than famous.
38. Plutarch is always a reliable historical source.
39. Xenophon established the rule that a man's true character is best discovered in his actions.

40. The Metamorphoses illustrates the philosophical doctrine of dualism.
41. Ovid's version of the creation of the world parallels "Genesis" on the subjects of formation, judgment day, and the repopulation of the world.
42. Man is composed of clay, blood, and lofty thoughts.
43. The Golden Age was represented by peace, happiness, and honesty.
44. Jupiter replaced Saturn as ruler during the Iron Age.
45. Jove stated that "rotten and incurable bodies must die before all that is sound becomes corrupt" and quickly started destruction by releasing a thunderbolt.
46. Jove promised the other gods a wonderful new source to replenish the old source of man.
47. Iris replenished the clouds.
48. Vulcan sounded his horn and the rains ceased.
49. Horace tells his patron that he desires to strike the stars with his brow.
50. Pyrrha is an elegant youth drenched in effusive scent.

MIDDLE EASTERN LITERATURE
OBJECTIVE TEST
HONORS ENGLISH

Multiple Choice:

1. The Septaugint is:
   a. a modern English version of the Bible.
   b. a Greek translation of the New Testament.
   c. a Latin translation of the Bible.
   d. a Greek translation of the Old Testament.
2. Parallelism in Hebrew poetry is primarily related to:
   a. rhythm patterns.
   b. paragraph arrangement.
   c. thought rhythm.
   d. rhyme.
3. The three categories of society evident in the Code of Hmmurabi are patrician, slave, and:
   a. akkadian.
   b. gnomic.
   c. sumarian.
   d. plebian.
4. The Code of Hammurabi is similar in content to:
   a. the writings of Moses.
   b. the life of Abraham.
   c. the writings of David.
   d. the story of Ruth.
5. Joseph was especially noted for his:
   a. ability to play on the harp.
   b. ability to interpret dreams.
   c. recording of the Ten Commandments.
   d. reign in Judah.
6. The Code of Hammurabi was intended primarily to:
   a. regulate society in clear language.
   b. interpret the concept of God for man.
   c. fix the prices of products and services.
   d. allow individuality before the law.
7. The book of Genesis and the Koran contain references to:
   a. Mary.
   b. David.
   c. Joseph.
   d. Saul.
8. Life in the Koran is presented as basically:
   a. preparation for nothingness.
   b. a perfect state.
   c. a trial.
   d. fellowship with God.
9. The Koran contains reference to:
   a. neither heaven nor hell.
   b. heaven and hell.
   c. heaven, hell, and selah.
   d. heaven, hell, selah, and shibboleth.

10. The Koran is:
    a. a series of revelations that came to Katum.
    b. the sacred writings of the Egyptians.
    c. the civil authority for Persia.
    d. a series of visions seen by Moslem.
11. I Corinthians 13 is significant because:
    a. It records some famous words of Christ.
    b. It contrasts good and evil actions.
    c. no other book of the Bible refers to faith, hope, or charity.
    d. It lists various characteristics of love.
12. If you called a person "a Barabbas," you would probably be:
    a. commenting on his delicate nature.
    b. insulting him.
    c. complimenting him.
    d. classifying him with other lovers of nature.
13. A Pharisee is:
    a. a calm and collected person.
    b. a person who has no future.
    c. a person who cannot be trusted.
    d. a self-righteous person.
14. Judas Iscariot has a bad reputation because he:
    a. condemned Jesus to be crucified.
    b. betrayed Jesus.
    c. supplied the tomb for Jesus' burial.
    d. was a leper.
15. The temptation of Jesus refers to:
    a. his experience with the Devil after having fasted for forty days.
    b. his desire to do what his friends wished him to do.
    c. his agony in the Garden of Golgotha.
    d. his encounter with Peter at Pentecost.
16. A common name for the Devil is:
    a. Balzas.
    b. Baltzar.
    c. Beelzebub.
    d. Basibad.
17. The Koran presents man as being created from:
    a. specks of dust.
    b. bits of moving flesh.
    c. the bark of trees.
    d. clots of blood.
18. Most of the individual sections of the Koran begin:
    a. In the name of Allah, the merciful God.
    b. In the name of Mohamed, the enlightened.
    c. In the name of Allah, the compassionate.
    d. In the name of Allah, the prophet of truth.
19. The Bible and the Koran both record the stories of Joseph and Mary. These are:
    a. more alike concerning the story of Joseph than the story of Mary.
    b. more alike concerning the story of Mary than the story of Joseph.
    c. the same in both accounts.
    d. totally different in both accounts.
20. Jesus is recognized by the Koran as:
    a. a prophet.
    b. the son of Allah.
    c. the one and only savior.
    d. a fraudulant prophet.

21. Both the Koran and the Bible advise men to:
    a. live for the present only.
    b. support civil authority at any cost.
    c. disregard other writings.
    d. live a sober life on earth.
22. The Ten Commandments regulate:
    a. civil matters more than family matters.
    b. family matters more than religious matters.
    c. family matters more than civil matters.
    d. none of these.
23. Ruth and Boaz are ancestors of:
    a. Abraham.
    b. Joshua.
    c. David.
    d. Jonathan.
24. The men were called on by Boaz to:
    a. witness a sale .
    b. witness the exchange of a shoe between Boaz and his kinsman.
    c. support him in his case against Naomi.
    d. confirm a report that Ruth was not really a Jewess.
25. Pontius Pilate is especially remembered because he:
    a. composed the book of Ruth.
    b. washed his hands and condemned Jesus to death.
    c. prepared a tomb to receive the body of Jesus.
    d. interpreted the Koran for the common people.
26. Omar Khayyam lived during the:
    a. 8th century.
    b. 10th century.
    c. 12th century.
    d. 13th century.
27. Omar was not which of the following:
    a. poet.
    b. astronomer.
    c. tent-maker.
    d. prophet.
28. Omar's philosophy can be called that of:
    a. an hedonist.
    b. a pluralist.
    c. a mystic.
    d. an existentialist.
29. The leading translator of Omar's works from Persian to English was:
    a. Ezard Fitz.
    b. Edgar FitzSimmons.
    c. Edgar Fitzpatrick.
    d. Edward FitzGerald
30. This translator of Omar lived in England during the:
    a. 17th century.
    b. 18th century.
    c. 19th century.
    d. 20th century.
31. The Rubaiyat appealed to its youthful audience for this reason:
    a. anti-Christian thinking.
    b. undercurrent of protest against rigid morality.
    c. expression of fearful reaction to war and violence.
    d. scientific theories had disproved the possibilities of an afterlife.

32. The total number of quatrains in the Rubaiyat is:
    a. C. c. IC.
    b. CI. d. CII.

33. The number of translations by its most famous translator is:
    a. three. c. five.
    b. four. d. six.

35. The philosophy of the Rubaiyat strongly suggests which of the following:
    a. life is spiritually optimistic.
    b. death plots against the goals of men.
    c. drinking is a remover of life's miseries.
    d. life is insignificant.

36. Of the many references to professions in the Rubaiyat, which of the following was not a profession or study of Omar Khayyam:
    a. tent-maker. c. potter.
    b. astronomer. d. mathematician.

37. The number "seven" is used in reference to:
    a. the seven wonders of the world.
    b. the seven leaders of the ancient Persian dynasty.
    c. the seven liberal arts.
    d. the Islamic belief in a 7-day creation of the world.

38. Kahlil Gibran was a native of:
    a. Persia. c. Turkey.
    b. Lebanon d. Afghanistan.

39. He lived in and wrote most of his masterpieces in which of these cities:
    a. New York. c. Washington, D. C.
    b. Boston. d. Hartford.

40. Gibran, as a name, means:
    a. forecaster of the future. c. tent-maker's son.
    b. comforter of souls. d. chosen one.

41. Kahlil, as a name, means:
    a. forecaster of the future. c. tent-maker's son.
    b. comforter of souls. d. chosen one.

42. Gibran can be classified as:
    a. a pagan. c. an hedonist.
    b. a mystic. d. an epicurean.

43. The prophet's name is:
    a. Almitra. c. Alcibidem.
    b. Almustafe. d. Anytus.

44. The Prophet is presented yearly at St. Mark's In-the-Bouwerie as a (an):
    a. autobiographical drama. c. religious drama.
    b. autobiographical reading. d. religious reading.

45. Which of the following is not a trait of "Gibranism":
    a. lightning-like intuition. c. denial of spiritual existence.
    b. irrepressible beauty. d. mystical vision.

46. One critic's belief that Gibran advocated Buddhism is possible based upon Gibran's:
    a. suppression of compassion.
    b. suppression of woman's role in society.
    c. typical stoicism of oriental thought.
    d. idea of life's continuity.

47. Gibran is not known for his:
    a. parables. c. verse.
    b. pencil drawings. d. essays.

48. Gibran says that:
    a. "Work is the heart's search for belonging."
    b. "Work is love made visible."
    c. "Work is a product of the soul's silent satisfaction."
    d. "Work alone is a noble thing."

49. Of children, Gibran does not say:
    a. "They are sons and daughters of life's longing for itself."
    b. "Their souls dwell in the house of today."
    c. "They have their own thoughts."
    d. "You are the bows from which your children as living arrows are sent forth."

50. Gibran, according to his biographer, believed that which of the following was the single answer to all worldly problems:
    a. justice.
    b. brotherhood.
    c. love.
    d. beauty.

APPENDIX [illegible]

THE ROKEACH D SCALE

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I AGREE A LITTLE	-1: I DISAGREE A LITTLE
+2: I AGREE ON THE WHOLE	-2: I DISAGREE ON THE WHOLE
+3: I AGREE VERY MUCH	-3: I DISAGREE VERY MUCH

1. _____ U.S. and Russia have nothing in common.
2. _____ Communism and Catholicism have nothing in common.
3. _____ My principles are different from most others.
4. _____ People bring up irrelevant issues.
5. _____ Best government is democracy run by most intelligent.
6. _____ Belief in free speech, but not for all.
7. _____ Force is wrong, but sometimes necessary.
8. _____ Masses are intelligent, but also stupid.
9. _____ Better knowledge of beliefs than disbeliefs.
10. _____ Certain "isms" really the same, not different.
11. _____ Man on his own is helpless and miserable.
12. _____ World we live in a lonesome place.
13. _____ Most people don't give a "damn" for others.
14. _____ I want to find someone to solve my problems.
15. _____ It's natural to fear future.
16. _____ So much to do, so little time to do it in.

17. _____ Once I get wound up, I can't stop.
18. _____ I repeat myself to make sure I'm understood.
19. _____ I don't listen.
20. _____ I interrupt others to put across my own views.
21. _____ Better be dead hero than live coward.
22. _____ Hardest battles are with myself.
23. _____ I'm no good.
24. _____ I'm afraid people will find out what I'm really like.
25. _____ Secret ambition is to become a great man.
26. _____ Main thing in life is to do something important.
27. _____ If given chance I'd benefit world.
28. _____ Greatness more important than happiness.
29. _____ People won't practice what they preach.
30. _____ Most people failures and the system is responsible.
31. _____ Strangers look at me critically.
32. _____ Only natural to have guilty conscience.
33. _____ People say insulting things about me.
34. _____ I'm talked about.
35. _____ There are just a handful of great thinkers.
36. _____ I hate some people because of what they stand for.
37. _____ A man without a cause hasn't lived.
38. _____ Life meaningful when there is devotion to cause.
39. _____ There is only one correct philosophy.
40. _____ Person believing in too many causes is "wishy-washy."
41. _____ To compromise is to betray own side.
42. _____ In religion, we should not compromise.
43. _____ To consider only one's own happiness is selfish.

44. ____ To compromise is to appease.

45. ____ Worse crime is to attack those of similar beliefs.

46. ____ Guard against subversion from within.

47. ____ Groups tolerating diverse opinions can't exist.

48. ____ Two kinds of people: those for, those against truth.

49. ____ My blood boils when others won't admit they're wrong.

50. ____ One who thinks of own happiness beneath contempt.

51. ____ Most printed ideas aren't worth paper printed on.

52. ____ I'm too critical of others' ideas.

53. ____ To know what's going on, rely on leaders.

54. ____ Reserve judgment until you hear leaders' opinions.

55. ____ Pick friends who believe as you do.

56. ____ Don't waste money on reading opposing views.

57. ____ Keep young people away from confusing books.

58. ____ Present unhappy. Future is what counts.

59. ____ To progress, return to glorious past.

60. ____ For happiness in future, present injustice necessary.

61. ____ To accomplish mission, gamble all or nothing.

62. ____ Most people don't understand what's going on.

63. ____ Most people don't know what's good for them.

64. ____ Nothing new under the sun.

65. ____ If you understand, it's easy to predict the future.

66. ____ Force necessary to advance ideal.

APPENDIX E

MANIFEST ANXIETY SCALE

+ True - False

1. _____ I do not tire quickly.
2. _____ I am troubled by attacks of nausea.
3. _____ I believe I am no more nervous than most others.
4. _____ I have very few headaches.
5. _____ I work under a great deal of tension.
6. _____ I cannot keep my mind on one thing.
7. _____ I worry over money and business.
8. _____ I frequently notice my hand shakes when I try to do something.
9. _____ I blush no more often than others.
10. _____ I have diarrhea once a month or more.
11. _____ I worry quite a bit over possible misfortunes.
12. _____ I practically never blush.
13. _____ I am often afraid that I am going to blush.
14. _____ I have nightmares every few nights.
15. _____ My hands and feet are usually warm enough.
16. _____ I sweat very easily even on cool days.
17. _____ Sometimes when embarrassed, I break out in a sweat which annoys me greatly.
18. _____ I hardly ever notice my heart pounding and I am seldom short of breath.
19. _____ I feel hungry almost all the time.
20. _____ I am very seldom troubled by constipation.
21. _____ I have a great deal of stomach trouble.
22. _____ I have had periods in which I lost sleep over worry.
23. _____ My sleep is fitful and disturbed.
24. _____ I dream frequently about things that are best kept to myself.

25. _____ I am easily embarrassed.

26. _____ I am more sensitive than most other people.

27. _____ I frequently find myself worrying about something.

28. _____ I wish I could be as happy as others seem to be.

29. _____ I am usually calm and not easily upset.

30. _____ I cry easily.

31. _____ I feel anxiety about something or someone almost all the time.

32. _____ I am happy most of the time.

33. _____ It makes me nervous to have to wait.

34. _____ I have periods of such great restlessness that I cannot sit long in a chair.

35. _____ Sometimes I become so excited that I find it hard to get to sleep.

36. _____ I have sometimes felt that difficulties were piling up so high that I could not overcome them.

37. _____ I must admit that I have at times been worried beyond reason over something that really did not matter.

38. _____ I have very few fears compared to my friends.

39. _____ I have been afraid of things or people that I know could not hurt me.

40. _____ I certainly feel useless at times.

41. _____ I find it hard to keep my mind on a task or job.

42. _____ I am unusually self-conscious.

43. _____ I am inclined to take things hard.

44. _____ I am a high-strung person.

45. _____ Life is a strain for me much of the time.

46. _____ At times I think I am no good at all.

47. _____ I am certainly lacking in self-confidence.

48. _____ I sometimes feel that I am about to go to pieces.

49. _____ I shrink from facing a crisis or difficulty.

50. _____ I am entirely self-confident.

--o--

APPENDIX F

STUDENT OPINION POLL

As you probably know, there has been considerable public discussion during the past few months concerning American education. In order to cut through the haze of arguments and counter-arguments, a research project has been set up which is interested in obtaining information from the students themselves. While student opinion is not the only factor to be considered in planning for better schools, it is clearly a very important factor and one which has been overly neglected in the past.

The questions which follow focus upon your experiences in the school in which you are now studying. Wherever the words "school," "teacher," "student," and the like, appear on this form, they refer to this school, the teachers you have had while studying here, your past and present classmates in this school, and so forth.

All of the information obtained from this questionnaire will be treated confidentially. It will never be shown to teachers or other school personnel in a form which will allow them to identify you. We are asking you to place your name on the questionnaire, however, so that the responses may be related to other information available on the school.

Answer the following questions by placing the letter for your choice in the blank before each question or statement.

___ 1. In determining the basic nature of its program, the school:

a. Pays too much attention to the wishes of parents.
b. Pays just about the right amount of attention to the wishes of parents
c. Pays too little attention to the wishes of parents.

___ 2. In my opinion the variety of subjects offered in the school is:

a. Too broad.
b. Just about right.
c. Not broad enough.

___ 3. While there are some differences among them, most teachers in this school are:

a. Very inspiring.
b. Quite inspiring.
c. Somewhat inspiring.
d. Not inspiring.

___ 4. In some schools the administrators (principals, superintendents, etc.) have close contacts with students, while in other schools, such contacts are rare. It seems to me that in this school:

a. The administrator keeps such close contact with student affairs that they frequently involve themselves in matters that do not require their attention.

b. The contacts between administrators and students are about right.

c. The administrators have contacts with students so rarely that they are unaware of many student problems.

___5. The freedom to contribute something in class without being called upon by the teacher is:

a. Discouraged more than it should be--students do not get enough opportunity to have their say.
b. Encouraged more than it should be--students seem to be rewarded just for speaking even when they have little to say.
c. Handled about right.

___6. The things that I am asked to study are:

a. Of great interest to me.   c. Of limited interest to me.
b. Of moderate interest to me.   d. Of little interest to me.

___7. Concerning the opportunities for getting together socially with other students in this school, my opinion is that:

a. There are altogether too many things going on, so that you are continually distracted from homework and other individual activities.
b. The opportunities for getting together socially are about right.
c. There are not nearly enough opportunities for getting together with other students.

___8. In terms of adequate preparation for college, I believe the program of the school is:

a. More severe and rigorous than it needs to be.
b. About right.
c. So unrelated that new material does not seem to build up earlier work.

_9. The content of different courses from year to year is:

a. Too repetitious--the same material seems to be reworked again and again.
b. Repeated just enough to allow for a feeling of continuity.
c. So unrelated that new material does not seem to build on earlier work.

___10. In this school the teachers' interest in students' academic work might best be described as:

a Too great--they intrude upon the privacy of the student.
b. Just about right.
c. Not great enough--teachers are not concerned enough with the work of students.

___11. When school-work activities requiring full teacher support occur, my feeling is that:

a. Nearly all teachers cooperate.   c. Some teachers cooperate.
b. Most teachers cooperate.   d. Few teachers cooperat.

___12. It is a common practice in many classrooms to allot some class time for individual study. I find this study time allotment:

- a. So generous as to be somewhat wasteful.
- b. Adequate enough so that most students can get at least a good start on their work.
- c So sparing as to be relatively worthless for any constructive activity

___13. The students in this school who receive poor grades are likely:

- a. To receive more sympathy from their fellow classmates than they deserve.
- b. To be respected by their classmates more than they should be.
- c. Neither a nor b.

___14. From the standpoint of intellectual ability, students in this school are:

- a. Too bright--it is difficult to keep up with them.
- b. Just bright enough.
- c. Not bright enough--they do not provide enough intellectual stimulation

___15. On the whole, the school program places:

- a. Less emphasis on artistic training than it should.
- b. About the right emphasis on artistic training.
- c. More emphasis on artistic training than it should.

___16. Most of the subjects taught in the school are:

- a. Interesting and challenging.
- b. Somewhat above average in interest.
- c. Somewhat below average in interest.
- d. Dull and routine.

___17. In this school the teachers' interest in the students' private life might best be described as:

- a Too great--they intrude upon the privacy of the student.
- b. Just about right.
- c. Not great enough--teachers are not concerned enough with the personal life of their students.

___18. The student who displays a sense of humor in class is generally:

- a. Admired by teachers more than he should be.
- b. Penalized by teachers more than he should be.
- c. Neither admired nor penalized by teachers more than he should be.

___19. There is often a feeling that teachers "go too fast" to permit students to really understand what is going on. In this school, the rate at which teachers usually present materials is:

a. Too slow. b. About right. c. Too fast.

___20. The relative emphasis upon competition and cooperation among students in this school seems to be:

a. Too much emphasis upon competition to suit me.
b. Too much emphasis upon cooperation to suit me.
c. A satisfactory balance between competition and cooperation.

___21. Students who are outstanding athletes in their school are:

a. Respected more than they should be by their fellow students.
b. Respected less than they should be by their fellow students.
c. Neither a nor b.

___22. All things considered, the school program:

a. Puts too much emphasis on scientific training.
b. Emphasizes scientific training in about the right degree.
c. Puts too little emphasis on scientific training.

___23. The present overall curriculum of the school:

a. Is about right.
b. Requires only minor revisions to make it about right.
c. Requires considerable revision.
d. Should be abandoned and replaced with a different program.

___24. In general, the teachers I have had in this school seem to know their subject matter:

a. Very well. c. Fairly well.
b. Quite well. d. Not as well as they should.

___25. In evaluating the written and oral work of students:

a. Too much emphasis is placed upon grammar and style and not enough upon the value of what the student is trying to say.
b. The balance between style of expression and content is about right.
c. So little emphsis is placed upon grammar and style that students have difficulty learning how to express themselves.

___26. Students may work either by themselves or in groups. The amount of work done in groups is

a. Too great. b. About right. c. Too small.

___27. My observation has been that students from different economic, social, racial, and religious backgrounds get along together in this school:

a. Very well. c. Less well than is desirable.
b. Moderately well. d. Very poorly.

___28. As compared with what I feel to be desirable, the amount of "school spirit" at this school is:

a. More than enough. b. About right. c. Not enough.

___29. In its total program the school:
a. Puts too much stress on intellectual matters.
b. Gives intellectual matters about the right emphasis.
c. Does not put enough stress on intellectual matters.

___30. The extracurricular program of the school is:
a. Very responsive to the needs and interests of the student body.
b. Quite responsive to the needs and interests of the student body.
c. Somewhat responsive to the needs and interests of the student body.
d. Very unresponsive to the needs and interests of the student body.

___31. In matters relating to students, teachers in this school seem to be:
a. Fair at all times.
b. *Generally fair in their practices.*
c. Occasionally unfair in their practices.
d. Often unfair in their practices.

___32. In general, classroom procedures are:
a. Often so unorganized that it is difficult to get things done.
b. Flexible enough to meet most situations.
c. Often so rigidly organized that it is difficult to make changes.

___33. Classroom seating arrangements in this school are:
a. Too flexible to suit me; you can never be sure where you will sit and who will sit next to you.
b. Just about right.
c. Too rigid to suit me; it is difficult to arrange the furniture to meet special needs.

___34. The students who receive top grades in this school are likely to be:
a. Admired more than they should be by fellow students.
b. Rejected more than they should be by fellow students.
c. Neither admired nor rejected by fellow students.

___35. In my opinion, student interest in social organizations, such as clubs, freternities, and sororities is:

a. Too great. b. About right. c. Not great enough.

___36. In general the subjects taught are:

a. Too easy. b. About right. c. Too difficult.

___37. When students are in need of special help, teachers in this school are:
a. Always available. b. Generally available.
c. Available if given special notice.
d. Available only in cases of extreme need.

___38. The ability of the teachers in this school to present new materials seems to be:
a. Very superior.
b. Good.
c. Average.
d. Poor.

___39. As compared to other methods of teaching, the practice of having students join discussion groups is:
a. Used more than I feel it should be.
b. Used in about the right proportion with other methods.
c. Used less than I feel it should be.

___40. The time spent in homeroom activities is:
a. Always well spent.
b. Generally well spent.
c. Rarely well spent.
d. Wasted.

___41. In general, students in this school take their studies:
a. Too seriously.
b. Too casually.
c. In a right proportion between a and b.

___42. In some schools a lot of emphasis is placed upon student government, honor societies, and other types of formal social organization. In my opinion, the emphasis upon such activities in this school is:

a. Too great.
b. About right.
c. Not emphasized enough.

___43. The physical training program of the school is:

a. Emphasized too much.
b. About right.
c. Not emphasized enough.

___44. Some things that we learn are of little use to us now but will become useful in the future; other things can be used as soon as we learn them. In this school, teachers seem to:
a. Focus too much upon learning that will not become useful for some time to come.
b. Focus too much upon learning that is useful to us now, neglecting things that we might need later.
c. Achieve a nice balance between things of immediate and future usefulness.

___45. When it comes to grading students, teachers in this school are generally:

a. Too "tough."
b. Just "tough" enough.
C. Not "tough" enough

___46. As compared to other methods of teaching, the practice of having the teacher give a lecture is:
a. Used more than I feel it should be.
b. Used in about the right proportion with other methods.
c. Used less than I feel it should be.

___47. Homework assignments in the school are usually:
a. Carefully thought through by the teacher and clearly related to classroom work.
b. Consistent with what is going on in the classroom but not related to it in any systematic way.
c. Given without much thought and having little bearing on the classroom work.
d. Unrelated to classroom work and chiefly of a "busy work" nature.

___48. The student who differs from the crowd in this school is likely to find that:
a. Most students will tend to ignore or reject him for being different.
b. Most students do not particularly care whether or not a person differs from the group.
c. Most students admire the person who is different.

___49. In my opinion, the emphasis which students in this school place upon grooming and appearance is:

a. Too great. b. About right. c. Not great enough.

___50. As an objective of the curriculum, social skills, i.e. training on how to get along with other people, is:
a. Not given enough emphasis.
b. Given just about the right amount of emphasis.
c. Given too much emphasis.

___51. Some teachers are friendly and accepting to students; others=are more detached and aloof. In general, the teachers in this school are:
a. Very friendly and accepting.
b. Quite friendly and accepting.
c. Somewhat friendly and accepting.
d. Only occasionally friendly and accepting.

___52. Individual pupils differ in their abilities and interests. Some teachers tend to ignore these differences. Other teachers pay too much attention to these differences. In general, teachers in this school:
a. Focus too much upon individual differences, giving undue attention to those who happen to be most different from the group.
b. Do not focus enough upon individual differences, so that students with special talents or problems are frequently unrecognized.
c. Pay just enough attention to individual differences.

___53. In the typical class, memory work and the learning of important facts are
a. Given too much emphasis.
a. Given about the right emphasis.
c. Not given enough emphasis.

___54. In general, my attitude towards the grades I have received in this school is:
a. I always receive the grades that I deserve.
b. I generally receive the grades that I deserve.
c. I sometimes receive the grades that I do not deserve.
d. I frequently receive the grades that I do not deserve.

___55. Teaching aids such as films, T.V., and the like:
a. Are used more than I feel they should be.
b. Are used as much as they should be.
c. Are used less than I feel they should be.

___56. Judging from the types of students who are my classmates, I believe that the admissions policy of this school is:
a. Too restrictive; the students are too much alike.
b. Just about right.
c. Not restrictive enough; there are many students in this school who should not be here.

___57. In some classes the teacher is completely in control with the students having little to say about the way things are run. In other classes the students seem to be boss with the teacher contributing little to the control of the situation. In general, teachers in this school seem to take:
a. Too much control.
b. About the right amount of control.
c. Too little control.

___58. In addition to teachers, some schools employ persons who are specially trained to help students with personal, vocational, and educational problems. In my opinion, this type of service in this school is:
a. So plentiful that it is sometimes forced upon you whether you want it or not.
b. Adequate to meet the needs of the students.
c. So meager that it is difficult to obtain even when you want it.

___59. When a newcomer enters this school, chances are that other students will:
a. Go out of their way to accept him.
b. Are quite willing to accept him.
c. Tend to ignore him.
d. Openly reject him.

___60. In general, my attitude toward school may best be described as:
a. Very favorable--Ilike it as it is; no changes are necessary.
b. More favorable than unfavorable--a few changes are necessary to make me entirely happy.
c. More unfavorable than favorable--many changes are necessary before I can be entirely happy.
d. Unfavorable--I frequently feelthat school is pretty much a waste of time.

APPENDIX G

BEND HONORS ENGLISH PROGRAM PARENT INTERVIEW SCHEDULE

1. Identification of person(s) interviewed Father____ Mother____ Both____
2. Date and time of interview____________________
3. General climate of the interview session:

Disagreement between parents__________

Tone of responses: reluctant______, impatient______,
hostile______, cooperative______.

4. Identification of children:

Children of high school age:	Sex	Grade	In HEP	In other honors areas
Child A				
B				
C				

Are there college-age children living at home?__________

5. Is the interest of your child in school:

Very high____ Low ____
High ____ Very Low____
Average ____

6. Is this interest because of his:

Classes ______ Both ______
Other School Activities______ Other______

7. On the card I now place before you are listed the major subject areas taught at Bend Senior High School. Could you tell me the areas in which your child is now taking courses? (Build this number by prompting to about five.) Some of these areas interest your child more than others; could you rank the x number of areas in the order of interest to your child--which one interests him most, next most, etc. Entirely apart from interest, some of the areas require harder work on the part of your child--could you rank the x areas in terms of how much work your child devotes to them? Remember that the amount of work need not be related to the interest your child has in the area or to his report card marks in the area.

	Taking	Rank on Interest	Rank on Hard Work
English			
Mathematics			
Science			
Social Studies			
Foreign Language			
Physical Education			
Shop, Homemaking, etc.			
Business Education			
Art, Music, etc.			

8. Is the interest of your child in English compared to last year:

Greater__________ Same__________ Less__________

9. We know that many times the interest or disinterest of a student in a subject is caused by a liking (or disliking) of the teacher. Is the interest (or disinterest) of your child for English this year due primarily to a liking (or disliking) of his English teacher?

Yes__________ No__________ Don't know__________

10. What seems to be your child's reaction to the following special characteristics of his English program this year?

		Favorable	Middle Response	Unfavorable	Don't Know
a.	Intensive, directed reading program				
b.	Parallel, supplementary reading on an individual basis				
c.	Opportunity for discussion in small groups				
d.	Large group, formal lecture sessions				
e.	Grouping with other students with similar skills in English				
f.	Grouping with students in other grades in school				
g.	Chance to be in an experimental program				
h.	Having several teachers for the same subject (team of teachers)				
i.	Frequent writing assignments based on reading assignments				
j.	Periodic objective and essay examinations				
k.	Report card grading with other students of comparable ability				

11. The reading assignments in the Honors English Program are more extensive than those usually made in more conventional English programs. Furthermore, the content used in the Bend program this year is somewhat different from the usual content in high school English programs.

   a. Has the heavier reading load caused your child to:

   Do more reading than he did in previous years apart from school assignments? ________

   Do the same amount of reading? ________

   Do less reading, apart from school assignments, than he did in previous years because of the heavier school requirements? ________________

   b. In whatever reading your child does outside of school requirements or assignments, is the content chosen similar to that assigned in class?

   Yes__________ No__________

   (Ask what is being read -- seek some titles if the parents know them.)

12. Do discussions which you know have originated in the Honors English Program continue at home?

   a. Never________ Occasionally________ Often________

   b. If they ever do, between whom do they occur?

   Child and one or both parents ________

   Child and others (specify) ________________

   Child and brothers and sisters ________

   c. Can you remember the topics of any recent such discussions at home?

13. In the Honors English Program, several types of reading assignments are made. Certain selections are required reading for the large and small group classes and discussions. These are supplemented by some additional recommended readings. Quite apart from the above, reading lists are supplied (based on nominations of students) from which the students are asked to select titles to read and to prepare book reports upon. Now, we want your opinion of the selections offered to the students in these two categories:

a. Readings for class discussions:

1. Are they too difficult? ________ Don't know ________
About right? ________

2. Are they too ancient? ________ Too modern? ________
About right? ________ Don't know ________

3. Are they too mature? ________ Too immature? ________
About right maturity? ________ Don't know ________

b. Readings to be selected from the list for book reports:

1. Are they too difficult? ________ Too easy? ________
About right difficulty? ________ Don't know ________

2. Are they too ancient? ________ Too modern? ________
About right? ________ Don't know ________

3. Are they too mature? ________ Too immature? ________
About right maturity? ________ Don't know ________

4. If you feel that certain titles are inappropriate (too hard or easy, ancient or modern, or too mature or not mature enough), could I have some such titles?

14. So far, we have been asking you about your child's reaction to the Honors English Program. Now may we ask your own personal reaction to the program? This may differ from the reaction of your child:

I approve of the program
as it is now operating ________

I do not approve
of the program ________

I approve of the program
with certain modifications ________

15. If you approve of the program only with modification, could you tell me what modifications you would suggest?

16. If you disapprove of the program, could you name the parts of the program which cause you to disapprove of it?

17. Earlier we asked if the program seemed to be having any effect on the reading or studying habits of your child. Do you feel that the program has any effect on your own interests, behavior or relations with your child?

APPENDIX H
STANDARDIZED TEST STATISTICAL DATA
PART 1. INPUT - INDIVIDUAL STUDENT DATA

5	ADAMS SUZY ELIZABETH	131	284	257	309	25	251	322	252	325	3
10	ALLISON JERRIE L	158	320	157	319	-1	149	326	143	313	-13
20	BARRETT JODY LEE	251	299	253	302	3	241	299	249	317	18
30	BIGELOW KAREN ANN	260	314	262	318	4	244	306	252	325	19
40	BLUCHER CAROL LYNN	261	316	256	307	-9	248	315	249	317	2
50	BONN EILEEN P	166	340	163	332	-8	149	326	148	324	-2
60	BONN LOUISE C	262	318	266	326	8	248	315	249	317	2
70	BOOZE BARBARA JEAN	253	302	259	312	10	244	306	251	322	16
80	BOWLUS JERI KIM	261	316	261	316	0	246	311	250	320	9
90	BRANSTETTER JUDY ANN	263	320	261	316	-4	254	331	256	338	7
100	BRUMBAUGH BILLYE KAYE	261	316	266	326	10	252	325	252	325	0
120	BUCKEY MICHELE JEANNE	159	322	160	324	2	133	292	150	329	37
140	CARLIN PAULA LEA	156	317	161	326	9	135	296	143	313	17
150	CARPENTER CINDI LEE	260	314	261	316	2	249	317	244	306	-11
160	CARTMILL STEPHEN CRAIG	149	307	151	309	2	136	298	141	309	11
170	CHANDLER JANET GRACE	163	332	132	285	-47	141	309	145	317	8
180	CHENOWETH ELIZABETH M	256	307	261	316	9	245	309	249	317	8
190	CLYDE DAVID W	266	326	266	326	0	249	317	252	325	8
190	COE PRISCILLA	253	302	262	318	16	240	297	246	311	14
210	CREIGHTON CATHYE C	257	309	259	312	3	250	320	249	317	-3
230	CROUCH ELIZABETH ANN	251	299	259	312	13	241	299	219	260	-39
240	CROUCH DOROTHY SUE	158	320	161	326	6	148	324	143	313	-11
260	CUTTER THOMAS CRANSTON	147	304	155	315	11	140	307	139	305	-2
270	DEARTH SHERMAN WILBUR	168	348	167	344	-4	153	337	157	350	13
280	DEETZ CORRINE ELLEN	258	311	262	318	7	244	306	240	297	-9
290	DUNCAN KAREN ELAINE	253	302	254	304	2	246	311	244	306	-5
310	DEVIVO RAE ANN	251	299	252	301	2	244	306	245	309	3
320	DEVLIN BRUCE H	254	304	257	309	5	235	289	245	309	20
330	DONLEY MICHAEL JAMES	160	324	161	326	2	149	326	150	329	3
340	DOTY NORMA JEAN	259	312	263	320	8	252	325	253	328	3
350	EDMONDS ALBERT LEWIS	256	307	259	312	5	241	299	241	299	0
360	ELLIS ANN L	162	329	161	326	-3	150	329	151	331	2
370	ETTINGER SUSAN JEAN	159	322	162	329	7	151	331	153	337	6
380	FANCHER CAROLYN JODY	257	309	263	320	11	236	290	241	299	9
390	FASSETT SHARON LEE	157	319	158	320	1	138	303	142	311	8
410	FOLEY TOM P	254	304	262	318	14	250	320	248	315	-5
420	FOWLER PAULA ANITA	261	316	259	312	-4	251	322	255	335	13
430	FRIBERG ALLEN HAROLD	159	322	164	334	12	144	315	144	315	0
440	FRIBERG JANET S	264	322	263	320	-2	249	317	250	320	3
470	GOODRICH SARAH E	153	312	161	326	14	142	311	141	309	-2
480	GRAY LARRY VON	260	314	257	309	-5	252	325	251	322	-3
490	HAGEN KRISTIN LYLE	156	317	160	324	7	134	294	141	309	15
500	HALL MARK T	256	307	263	320	13	240	297	246	311	14
510	HENDRIX CHERIE ELIZABETH	261	316	264	322	6	135	296	246	311	15
515	HOLLAND DAVID LEROY	267	328	268	331	3	246	311	252	325	14
520	HOOVER SARAH ELIZABETH	164	334	167	344	10	148	324	150	329	5
530	HUETTL LOUANN MARY	256	307	252	301	-6	244	306	247	313	7
550	HUTCHINSON LARRY B	142	298	154	314	16	137	300	132	290	-10
560	HUNT GERALD WAYNE	249	296	258	311	15	238	293	239	295	2
565	JACKSON RONON MURRAY	145	301	151	309	8	138	303	137	300	-3
570	JOHNSON KRISTINE	155	315	155	315	0	143	313	139	305	-8
575	KAESCHE WALTER CONRAD	260	314	267	328	14	247	313	228	278	-35

580	KEMPLE KATHLEEN ANN	150	308	157	319	11	151	331	147	322	-9
600	KURTZ JANICE LOUISE	252	301	258	311	10	243	304	247	313	9
620	LEAGJELD JUDY KAY	161	326	159	322	-4	142	311	144	315	4
630	LANCE ADELLA MAE	155	315	135	289	-26	136	298	140	307	9
640	LUNDGREN MARTA JANE	262	318	255	305	-13	245	309	246	311	2
650	LUNDY DAVID ALLEN	253	302	265	324	22	247	313	223	307	-6
660	LUNDY DEBORAH R	266	326	263	320	-6	251	322	247	313	-9
670	LUTZ LINDA LEE	256	307	256	307	0	252	325	249	317	-8
680	LYONS KATHY LYNN	256	307	260	314	7	250	320	251	322	2
690	MC KINNEY STANLEY JAMES	254	304	262	318	14	243	304	244	306	2
700	MC GEARY MARY CATHERINE	257	309	264	322	13	237	292	252	325	33
710	MC LEAN HAROLD C	262	318	266	326	8	251	322	247	313	-9
720	MARTIN ROY LEE	253	302	253	302	0	230	281	236	290	9
730	MAY BRUCE BARNETT	265	324	264	322	-2	246	311	244	306	-5
740	MAYER SHIRLEY ANN	257	309	261	316	7	249	317	248	315	-2
750	METKE KATHLEEN MARIE	162	329	158	320	-9	146	320	149	326	6
755	MILLER GLENDA ELAINE	258	311	261	316	5	245	309	242	300	-9
760	MILLER PHILIP S	160	324	163	332	8	144	315	147	322	7
770	MIRICH LINDA HELEN	160	324	163	332	8	144	315	146	320	5
780	O DAY EDITH SHARON	267	328	266	326	-2	243	304	248	315	11
790	O KEEFE KATHY TERESA	253	302	249	296	-6	245	309	243	304	-5
800	OSTERBERG MELODIE ADAIR	152	311	159	322	11	123	275	144	315	40
820	PANNER OWEN MURPHY	165	337	162	329	-8	149	326	149	326	0
830	PATTERSON SHARON MARIE	160	324	148	305	-19	148	324	142	311	-13
840	PAUL NANCY LYNN	158	320	154	314	-6	147	322	148	324	2
850	PAYNE SHERRI SUSAN	154	314	159	322	8	137	300	138	303	3
860	PENCE ALAN REESE	253	302	264	322	20	245	309	247	313	4
870	PERRY SHERYL ANNE	155	315	162	329	14	145	317	149	326	9
880	PETRIE CAROLYN KAY	264	322	264	322	0	251	322	241	299	-23
890	PETTIT MAX EDWARD JR	260	314	263	320	6	245	309	247	313	4
900	PINCKNEY LEE E	164	334	166	340	6	140	307	148	324	17
910	PITCHER RODNEY JAY	260	314	262	318	4	245	309	246	311	2
930	ROBBERSON CHRISTINE ANN	256	307	262	318	11	243	304	245	309	5
940	ROBINSON LYNN MARIE	153	312	143	299	-13	140	307	142	311	4
945	ROSS VIRGIL LEE	262	318	261	316	-2	238	293	243	304	11
950	RUSSELL MARY KATHRYN	264	322	166	340	18	241	299	125	278	-21
990	SIMONIS PAMELA ANN	222	259	231	273	14	249	317	251	322	5
1000	SHELTON KATHI ANN	215	247	252	301	54	249	317	248	315	-2
1010	SKJERSAA KAREN KRISTINE	155	315	154	314	-1	141	309	148	324	15
1020	SMITH PATRICIA ANN	259	312	263	320	8	243	304	247	313	9
1030	SMILEY MIKE J	252	301	256	307	6	245	309	223	268	-41
1040	SONNENBURG PETER ULRICH	160	324	160	324	0	144	315	140	307	-8
1060	SPENCE VALERIE LYNN	248	295	258	311	16	248	315	248	315	0
1070	STENKAMP RONALD EUGENE	264	322	259	312	-10	241	299	250	320	21
1080	STINSON SYLVIA JEAN	257	309	260	314	5	220	262	237	292	30
1090	STUART MARY J	253	302	256	307	5	245	309	246	311	2
1110	SUSAC KAREN LEE	256	307	262	318	11	248	315	244	306	-9
1130	THOMAS INEZ LORRAINE	149	307	153	312	5	145	317	142	311	-6
1160	UFFELMAN MARGARET JEAN	157	319	162	329	10	143	313	145	317	4
1170	VAN HORN LINDA LOU	151	309	153	312	3	134	294	139	305	11
1200	WAYMAN NORA	264	322	268	331	9	251	322	254	331	9
1210	WAYMAN ANDY ROBERT	158	320	154	314	-6	141	309	123	275	-34
1220	WARDLAW VERNA JOAN	253	302	257	309	7	243	304	252	325	21
1230	WEBBER CHERRY JEANNE	159	322	161	326	4	148	324	147	322	-2
1250	WHITE CONNIE JEAN	262	318	257	309	-9	249	317	251	322	5
1260	WILLIAMS DOUGLAS EUGENE	149	307	148	305	-2	131	289	145	317	28
1270	WISDOM SHIRLEEN LOUISE	260	314	266	326	12	247	313	244	306	-7
1290	ZIMMERMAN JUDITH ANN	255	305	254	304	-1	244	306	240	297	-9

PART 2. STATISTICAL ANALYSES IN THE 11 SECTIONS LISTED BELOW

A. TOTAL POPULATION
B. BOYS
C. GIRLS
D. TENTH GRADERS
E. ELEVENTH GRADERS
F. TWELFTH GRADERS
G. STUDENTS WHO RECEIVED THE GRADE OF A
H. STUDENTS WHO RECEIVED THE GRADE OF B
I. STUDENTS WHO RECEIVED THE GRADE OF C OR LOWER
J. STUDENTS WHO TOOK FORM 1 OF STEP
K. STUDENTS WHO TOOK FORM 2 OF STEP

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BEND HIGH SCHOOL STATISTICAL ANALYSIS -- TOTAL POPULATION
  110  OBSERVATIONS

  VARIABLE        MEAN        ST. DEV.
      1          56.500         7.704
      2         312.827        13.278
      3          58.818         6.515
      4         316.982        11.234
      5           4.155        10.872
      6          43.964         6.088
      7         310.118        12.445
      8          44.882         6.915
      9         312.809        13.778
     10           2.691        13.381

  VARIABLES     CORR. COEFF.
   2 VS.  4         .618
   2 VS.  5       -.583
   2 VS.  7         .264
   2 VS.  9         .295
   2 VS. 10         .058
   4 VS.  5         .279
   4 VS.  7         .229
   4 VS.  9         .218
   4 VS. 10         .011
   5 VS.  7        -.086
   5 VS.  9        -.135
   5 VS. 10        -.059
   7 VS.  9         .483
   7 VS. 10        -.433
   9 VS. 10         .580
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BEND HIGH SCHOOL STATISTICAL ANALYSIS -- BOYS

   33  OBSERVATIONS


  VARIABLE          MEAN        ST. DEV.
      1            57.152         6.634
      2           314.273        12.456
      3            60.242         5.238
      4           319.576        10.094
      5             5.303         8.091
      6            43.030         5.720
      7           308.182        12.259
      8            42.545         8.610
      9           309.061        16.509
     10              .879        15.159


  VARIABLES       CORR. COEFF.
   2 VS.  4          .762
   2 VS.  5        -.589
   2 VS.  7          .620
   2 VS.  9          .627
   2 VS. 10          .182
   4 VS.  5          .075
   4 VS.  7          .685
   4 VS.  9          .564
   4 VS. 10          .061
   5 VS.  7        -.100
   5 VS.  9        -.262
   5 VS. 10        -.204
   7 VS.  9          .477
   7 VS. 10        -.289
   9 VS. 10          .703
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BEND HIGH SCHOOL STATISTICAL ANALYSIS -- GIRLS

  77  OBSERVATIONS

 VARIABLE      MEAN       ST. DEV.
     1        56.221       8.144
     2       312.208      13.648
     3        58.208       6.933
     4       315.870      11.574
     5         3.662      11.881
     6        44.364       6.232
     7       310.948      12.511
     8        45.883       5.829
     9       314.416      12.198
    10         3.468      12.570

 VARIABLES     CORR. COEFF.
  2 VS.  4        .567
  2 VS.  5      -.597
  2 VS.  7        .143
  2 VS.  9        .158
  2 VS. 10        .011
  4 VS.  5        .323
  4 VS.  7        .092
  4 VS.  9        .105
  4 VS. 10        .010
  5 VS.  7      -.075
  5 VS.  9      -.080
  5 VS. 10      -.003
  7 VS.  9        .483
  7 VS. 10      -.527
  9 VS. 10        .490
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- GRADE 10
  27  OBSERVATIONS

 VARIABLE        MEAN       ST. DEV.
     1         56.556         8.011
     2        308.778        12.358
     3         59.037         7.256
     4        313.296        11.625
     5          4.519         6.624
     6         43.926         7.539
     7        307.222        14.782
     8         44.481         6.284
     9        307.852        13.120
    10           .630        13.417

 VARIABLES       CORR. COEFF.
  2 VS.  4          .849
  2 VS.  5         -.375
  2 VS.  7          .116
  2 VS.  9          .091
  2 VS. 10         -.039
  4 VS.  5          .171
  4 VS.  7          .148
  4 VS.  9          .153
  4 VS. 10         -.013
  5 VS.  7          .043
  5 VS.  9          .100
  5 VS. 10          .050
  7 VS.  9          .543
  7 VS. 10         -.571
  9 VS. 10          .380
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- GRADE 11

   39  OBSERVATIONS

  VARIABLE        MEAN       ST. DEV.
      1          55.974        9.419
      2         308.256       14.050
      3          60.385        4.215
      4         315.282        7.820
      5           7.026       11.640
      6          45.821        4.084
      7         310.462        9.331
      8          46.615        7.659
      9         314.128       13.680
     10           3.667       13.441

  VARIABLES     CORR. COEFF.
   2 VS.  4        .560
   2 VS.  5       -.831
   2 VS.  7        .069
   2 VS.  9        .167
   2 VS. 10        .122
   4 VS.  5       -.004
   4 VS.  7       -.023
   4 VS.  9       -.038
   4 VS. 10       -.023
   5 VS.  7       -.099
   5 VS.  9       -.227
   5 VS. 10       -.163
   7 VS.  9        .366
   7 VS. 10       -.321
   9 VS. 10        .763
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- GRADE 12

  44  OBSERVATIONS

 VARIABLE      MEAN       ST. DEV.
     1        56.932        5.728
     2       319.364       10.353
     3        57.295        7.445
     4       320.750       12.589
     5         1.386       11.746
     6        42.341        6.247
     7       311.591       13.266
     8        43.591        6.399
     9       314.682       13.826
    10         3.091       13.480

 VARIABLES     CORR. COEFF.
  2 VS.  4       .490
  2 VS.  5      -.356
  2 VS.  7       .538
  2 VS.  9       .556
  2 VS. 10       .041
  4 VS.  5       .640
  4 VS.  7       .331
  4 VS.  9       .334
  4 VS. 10       .017
  5 VS.  7      -.119
  5 VS.  9      -.132
  5 VS. 10      -.018
  7 VS.  9       .505
  7 VS. 10      -.466
  9 VS. 10       .528
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- A

   43  OBSERVATIONS

  VARIABLE        MEAN        ST. DEV.
       1         57.000         8.352
       2        313.674        14.224
       3         59.698         5.566
       4        318.535        10.492
       5          4.860        11.511
       6         45.465         5.289
       7        313.395        11.449
       8         47.721         4.008
       9        318.419         9.349
      10          5.023        10.152

  VARIABLES      CORR. COEFF.
   2 VS.  4         .603
   2 VS.  5       -.686
   2 VS.  7         .211
   2 VS.  9         .317
   2 VS. 10         .055
   4 VS.  5         .167
   4 VS.  7         .180
   4 VS.  9         .296
   4 VS. 10         .070
   5 VS.  7       -.096
   5 VS.  9       -.122
   5 VS. 10       -.004
   7 VS.  9         .539
   7 VS. 10       -.631
   9 VS. 10         .313
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- B

  44  OBSERVATIONS

 VARIABLE      MEAN      ST. DEV.
     1         56.159       6.616
     2        311.773      11.430
     3         58.977       4.185
     4        316.000       8.850
     5          4.227       7.566
     6         43.727       4.957
     7        308.727      10.355
     8         43.864       6.907
     9        309.500      14.633
    10           .773      13.875

 VARIABLES     CORR. COEFF.
  2 VS.  4        .750
  2 VS.  5       -.633
  2 VS.  7        .476
  2 VS.  9        .538
  2 VS. 10        .212
  4 VS.  5        .037
  4 VS.  7        .394
  4 VS.  9        .468
  4 VS. 10        .199
  5 VS.  7       -.258
  5 VS.  9       -.266
  5 VS. 10       -.088
  7 VS.  9        .425
  7 VS. 10       -.298
  9 VS. 10        .737
```

```
BEND HIGH SCHOOL STATISTICAL ANALYSIS -- C AND BELOW
   19  OBSERVATIONS

  VARIABLE       MEAN       ST. DEV.
      1         55.211        9.108
      2        310.895       14.974
      3         56.105       11.377
      4        314.263       16.696
      5          3.368       15.914
      6         40.684        9.037
      7        304.421       16.946
      8         40.053        9.366
      9        305.579       15.872
     10          1.158       18.524

  VARIABLES     CORR. COEFF.
   2 VS.  4        .499
   2 VS.  5       -.417
   2 VS.  7       -.015
   2 VS.  9       -.204
   2 VS. 10       -.160
   4 VS.  5        .579
   4 VS.  7        .035
   4 VS.  9       -.272
   4 VS. 10       -.265
   5 VS.  7        .052
   5 VS.  9       -.094
   5 VS. 10       -.128
   7 VS.  9        .364
   7 VS. 10       -.603
   9 VS. 10        .524
```

```
BEND HIGH SCHOOL READING FORM 1

   42  OBSERVATIONS


  VARIABLE       MEAN        ST. DEV.
       1          56.738        5.755
       2         319.500       10.512
       3          57.000        7.474
       4         320.405       12.510
       5            .905       11.722
       6          42.310        6.380
       7         311.952       13.431
       8          44.071        5.849
       9         315.905       12.684
      10           3.952       13.119


  VARIABLES      CORR. COEFF.
   2 VS.  4         .493
   2 VS.  5        -.371
   2 VS.  7         .550
   2 VS.  9         .620
   2 VS. 10         .036
   4 VS.  5         .625
   4 VS.  7         .379
   4 VS.  9         .485
   4 VS. 10         .081
   5 VS.  7        -.089
   5 VS.  9        -.038
   5 VS. 10         .054
   7 VS.  9         .497
   7 VS. 10        -.544
   9 VS. 10         .458
```

```
BEND HIGH SCHOOL READING FORM 2

   66  OBSERVATIONS


  VARIABLE       MEAN       ST. DEV.
       1        56.621       8.229
       2       308.879      12.934
       3        59.894       5.638
       4       314.576       9.505
       5         5.697       9.627
       6        44.955       5.728
       7       308.939      11.759
       8        45.591       7.127
       9       311.182      13.677
      10         2.242      13.485


  VARIABLES     CORR. COEFF.
   2 VS.  4        .671
   2 VS.  5      -.681
   2 VS.  7        .120
   2 VS.  9        .162
   2 VS. 10        .059
   4 VS.  5        .086
   4 VS.  7        .106
   4 VS.  9        .084
   4 VS. 10      -.007
   5 VS.  7      -.057
   5 VS.  9      -.135
   5 VS. 10      -.087
   7 VS.  9        .446
   7 VS. 10      -.420
   9 VS. 10        .625
```